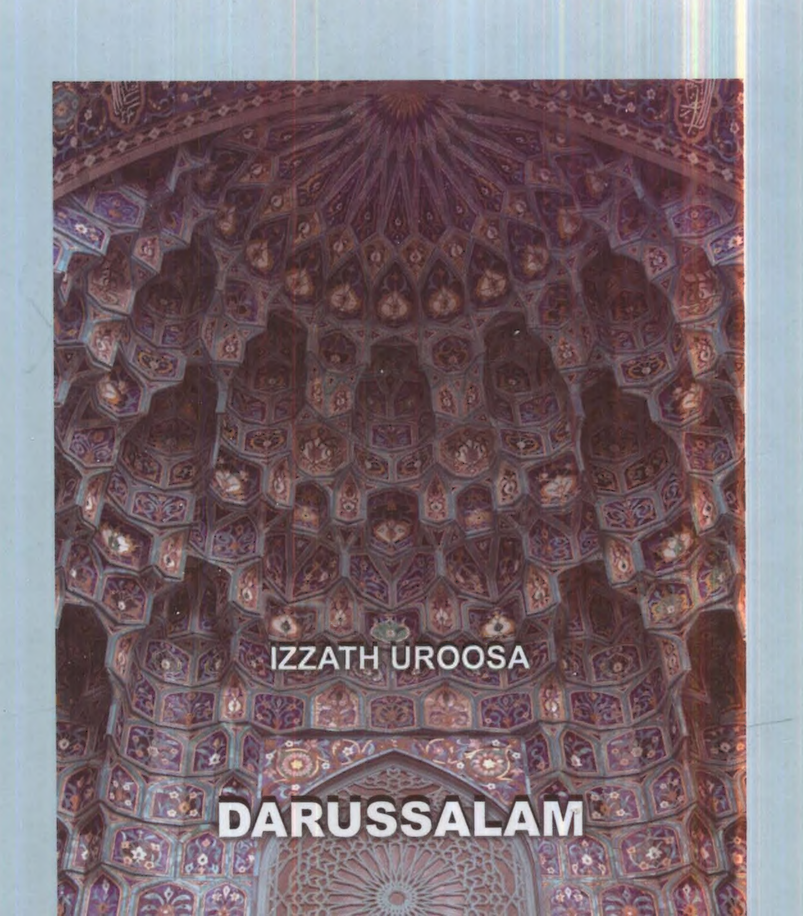
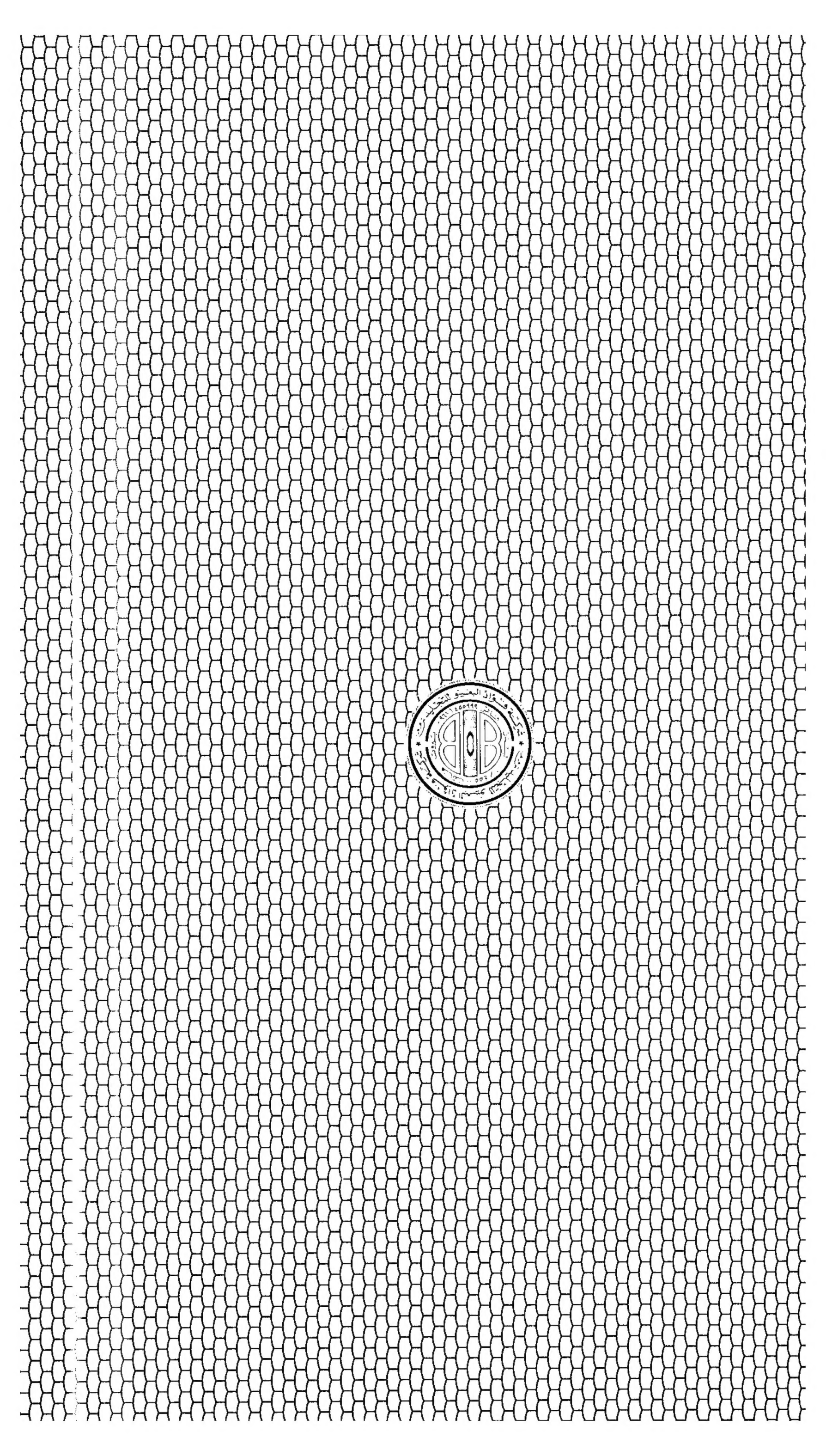
# Learning Arabic Language of the QUR'AN



IZZATH UROOSA

DARUSSALAM



# Learning Arabic
## Language of the
# Qur'ân





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**Abdul Malik Mujahid**

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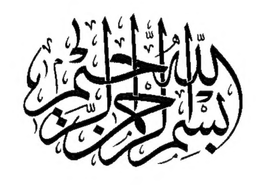
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*In the Name of Allâh*
*The Most Beneficent, the Most Merciful*

**DEDICATED TO...**
**MY PARENTS**



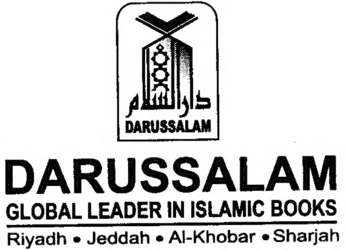


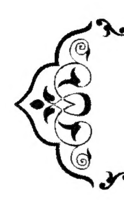
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# Learning Arabic Language of the Qur'ân

By

**Izzath Uroosa**





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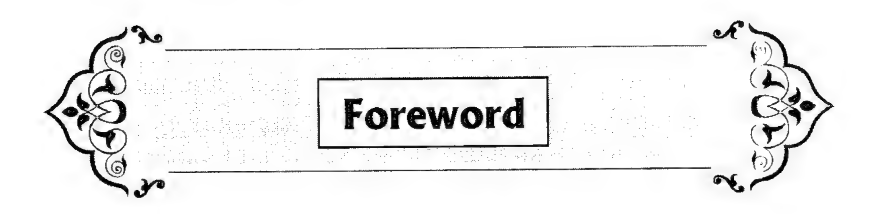
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# Foreword

The message of the Qur'an is addressed to the entire human kind in Arabic language. Almighty Allah says:

﴿ إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴾

"We have sent it down as an Arabic Qur'an that you may understand." (12:2)

Arabic is a beautiful language. Every Verse in the Holy Qur'an that was revealed to Prophet Muhammad (P.B.U.H.) in Arabic some 1400 years ago is a specimen of eloquence. For the believers, the Qur'an was opening a new world where evil had to be rejected and virtue promoted. The non-believers, on the other hand, could sense the "magical effects" of the Qur'an but did not want to change their lives. Therefore, wherever they came across recitation of the Qur'an they tried to block their ears with the fingers.

The appreciation of the beauty of the Qur'anic language could be gained through perfect understanding of Arabic. But for a Muslim, it is not just eloquence or the beauty of the language that matters. He or she would like to go deeper into its meaning because it is the message that one wishes to imbibe in life.

Some commentators of the Qur'an say that knowledge of Arabic is mandatory for every Muslim. But majority of the commentators are of the opinion that though knowledge of Arabic is required for a Muslim, it is not compulsory. In any case, it is a fact that knowledge of Arabic would help in better understanding the Qur'an. Therefore, the better the authority over the language the better the comprehension of the Book that guides us all on the right path.

Acquiring command over Arabic could be a relatively easy task for those whose mother tongue it is. But its learning is definitely difficult for the non-speakers of this language. The study of Arabic, therefore, cannot be taken lightly.

The world market is flooded with books that claim to teach Arabic the easy way. These books are helpful only to the job seekers in the Middle East. The books that could impart knowledge of Arabic that is required for the understanding of the Qur'an are rare. The book in your hand is especially designed for the learning of the language of the Qur'an. All the examples used for explaining Arabic grammar have been taken straight from the Holy Qur'an. This approach helps a beginner to enter the world of the Qur'an directly. While the student is learning Arabic grammar he or she begins to understand the Qur'an. This is a very special feature of this book.

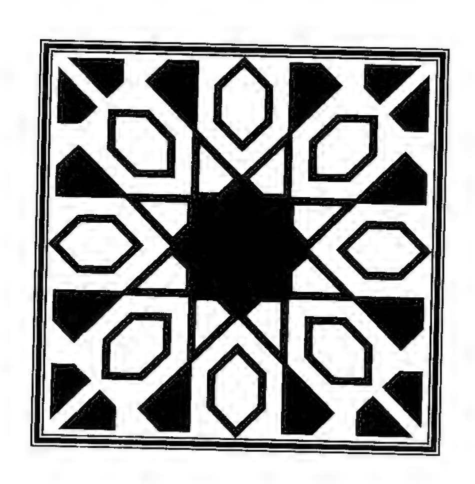
The other characteristics that make this book attractive and useful are the simplicity of language, its clarity and effectiveness of the expression in achieving its objective. The book could be used by students of different age groups if their intention is to learn Arabic with an eye on the proper understanding the of the Qur'an.

The author has profound knowledge of Arabic as well as English. She also possesses deep insight of Qur'anic expressions. She studied Arabic in Saudi Arabia and India. This comprehensive book is the result of her diligence and commitment to learning and teaching the Qur'anic Arabic. We hope that she would be writing more useful books on this and other subjects related to Qur'anic studies in the future. May Allah give her the reward for this valuable service to the understanding of the Qur'an and make it popular among the students and the academic world at large.

*Prof. Mohsin Usmani Nadwi,*

Mohsin Usmani

Professor of Arabic,
Dean Faculty of English and
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(formerly CIEFL),
Hyderabad, India.





# Preface

Arabic holds an eminent position among the Semitic languages. While most of the Semitic languages have slowly faded out, Arabic, owing to its dynamic nature, is alive and still growing. Also, viewed through the fact that languages do vary in form and style according to the geographical location of their speakers and changing times Arabic may be described as unique. Amazingly it has not only survived but also retained the same format it had some 1500 years ago. The reason behind this phenomenon is the Holy Qur'an.

During the time when Prophet Muhammad (peace be upon him) started spreading the message of Islam, Arabic was used differently in different parts of the Arabian Peninsula. But Allah *Subhanahu Wa Ta'la* provided an opportunity to unify all accents of Arabic by revealing the Qur'an in the eloquent and attractive Qureshi style, which was soon adopted by all.

Along with the message of Islam, Arabic too moved into different parts of the world. A time came when large groups of people who did not know Arabic had to adopt this language. For this purpose they were required to know the grammar of the language. Hazrath Ali (may Allah be pleased with him) realised the importance of such a need and asked Abul Aswad Ad-

Duwali to extract the grammar from the Qur'an and prepare a guide. This guide later appeared as a well-developed base for grammar. Among the Arabic grammar books, *Alkitab* of Sibawaih is considered the most important.

In the meantime, writing of new grammar books continued. Since India had begun to come under the Arab-Muslim influence in the eighth century, the need to understand Arabic grammar in a proper way was keenly felt. Consequently some grammar books were written here. Later responding to the needs of English speaking people, numerous books were also written on the subject in English.

The long tradition of works on Arabic grammar indicates the significance attached to such tasks and their relevance in learning and mastering the language. One other reason for giving such attention to Arabic grammar is the fact that it is different from the other languages. Arabic pronunciation is based on *erab* or syntax. A little mistake in the use of *erab* could change the entire meaning of a word.

The number of people who wish to learn Arabic grammar so as to understand and appreciate the meaning of the Qur'an properly is growing rapidly. But there is a dearth of books in English which could satisfy the needs of the new generation of learners. Keeping this vacuum in mind, a scholar of Arabic, Mrs. Izzath Uroosa, who has had the good fortune of learning the language and its grammar in Saudi Arabia and also obtaining an M.A. degree in Arabic from the English and Foreign Language University, Hyderabad, India, took up the daunting task of preparing a book on the subject. She has successfully

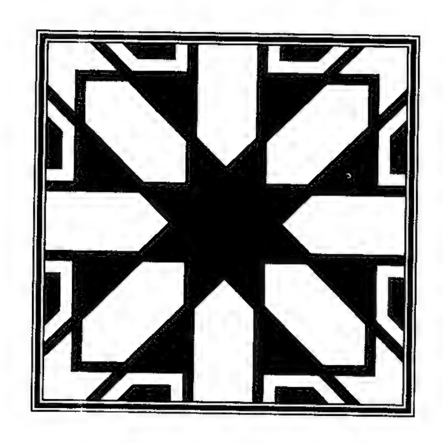
attempted to meet the requirements of the learners from varied educational backgrounds. In her endeavor she has used the added advantage of teaching groups of women from different educational backgrounds for several years.

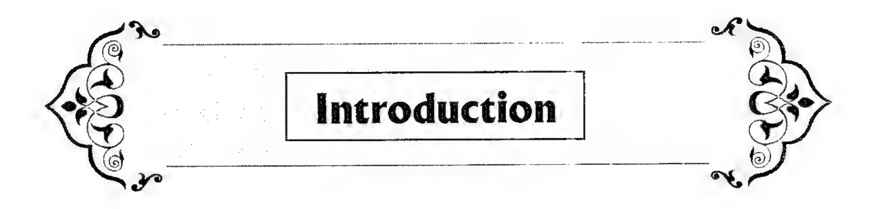
The hallmark of this book is its completeness, meaning, she has dealt with every important aspect of Arabic grammar. The other important feature of the book is the use of examples from the Qur'an. She has taken pains to explain knotty points through Qur'anic text by quoting relevant Verses. The third important dimension of this book is its simple language, which can be understood effortlessly. For this purpose she has used easier translation of the verses. With all these features I would describe this book as exemplary and unique.

May Almighty Allah make this book beneficial to the learners and also give the author its *ajr* (reward) in this world and hereafter.

*Dr. Rashid Naseem Nadwi,*

Associate Professor of Arabic, English
and
Foreign Languages University
(formerly CIEFL),
Hyderabad, India.





# Introduction

The language of the Qur'an is different from modern Arabic. Therefore, the two streams of the same language of Divine revelation need different approaches of learning. While there are numerous educational institutions that offer courses in modern Arabic, the number of those that coach the language of Qur'an is limited.

As I began to learn Qur'anic Arabic about two decades ago in Riyadh, Kingdom of Saudi Arabia, I started making notes of things that could help a non-Arabic speaking person in picking up the language more comfortably.

A few years later I became an Arabic teacher. During the course of teaching in Hyderabad, India, I found that the participants in each class differed vastly in social and educational background. Some had little formal education and some others were degree holders. A few of them did not know Urdu, some were well versed in Hindi and most others wanted me to explain Arabic grammar in English. I realised that if I could impart a few basic principles of the language to a learner, he or she could get the hang of grammar and appreciate the nuances in Qur'anic Verses within a few weeks into the course.

The other thing that struck me was that there could not possibly be a single book capable of serving students who possessed no formal education or had gone through various stages of academic life. That is the reason, I told myself, that there are so many books on the subject. Each one is attempting to reach out to the student in a different manner. According to my own understanding and feedback this book could be filling up the gaps the learners might have encountered in other books.

The examples I have used to explain the grammar in this book are all from the Qur'an. The examples thus serve two purposes. They serve the basic objective of explaining a particular term and also offer the student an opportunity to understand a Verse and the manner in which it has been used in the Qur'an.

In any case, it is up to the student to decide whether the book has been of any help to him or her.

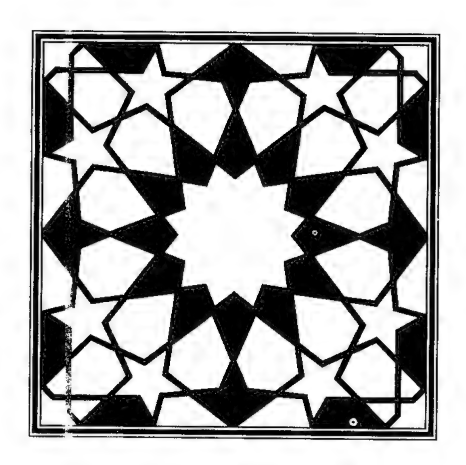
I have used the English translation of the Verses from Mir Aneesuddin's "The Holy Qur'an," published by Islamic Academy of Sciences, Hyderabad, India. Dr. Abdullah Abbas Nadwi's book "Learn the Language of the Holy Qur'an" has been of great help.

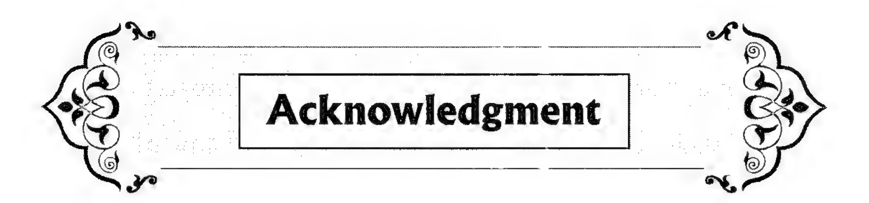
The book does not claim to teach Arabic grammar in its entirety. It provides fundamental knowledge of the grammar that is used in the Qur'an. It can be safely said that once a student goes through the entire course that has been encapsulated in this book he or she would begin to understand the meaning of the Qur'an in its right perspective. As we know understanding of the Qur'an is essential to appreciate and practice Islam in its true sense.

I am looking forward to your comments and suggestions so as to improve the book in future editions.

*Mrs. Izzath Uroosa*

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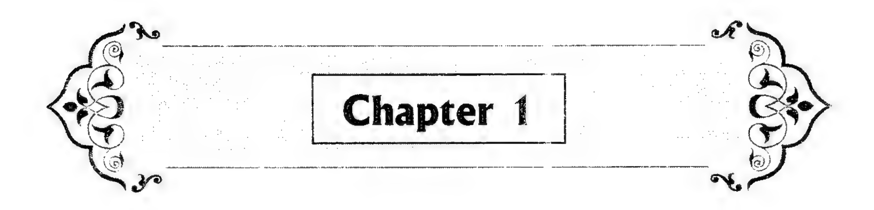
I would like to express my thanks to my teachers in Riyadh – Dr. Anjum Tauseef and Dr. Wasifa Azeem who initiated me into learning the Qur'anic language and enabled me to teach it to others. My thanks are also due to my teachers at the English and Foreign Languages University (formerly Central Institute of English and Foreign Languages or CIEFL) at Hyderabad, India - Prof. Mohsin Usmani Nadwi, Dr. Syed Rashid Naseem Nadwi and Dr Syed Jehangir who went through the text of this book and made valuable suggestions. The book could not have been completed without the enthusiastic support I received from my student Mrs. Naseha Mudassir who not only typed the entire text but also carried out the corrections patiently. I would like to place on record my thanks to Mr. Syed Iftekhar, the artist who designed the cover page and gave a professional touch to the entire book, and Mr. Fauzan Azami who worked on the design and layout.

I am grateful to my ever-patient mother who saw the fulfillment of some of her dreams in me and helped and guided me through the thick and thin. She is undoubtedly my

inspiration and my best friend. My children who were very young when I started learning the language bore the brunt of this challenging task smilingly which I had undertaken and carried on for long years. My prayers and special thanks are to them.

Over and above, I am indebted to my husband Mr. Syed Abdul Mutakabbir Arshad, an avid reader of Islamic literature, who has been a pillar of strength all through my life. Without his unstinted support and encouragement I could not have learnt Arabic grammar, interacted with people, taught my students and also write this book.

In spite of all the efforts I have made and the help I have received, some mistakes in the book might have gone unnoticed. Please, direct my attention so that they could be corrected in the future editions. I will be awaiting your response as well as prayers.




# WORD, NOUN, VERB

## Word – اَلْكَلِمَةُ

A word is a unit of spoken or written language.

*Example:*

| | |
|---|---|
| كِتَابٌ | A book |
| عَلِمَ | He knew |
| كَتَبَ | He wrote |

## Kinds of Words – أَنْوَاعُ الْكَلِمَةِ

There are three kinds of words:

- Noun الإِسْمُ
- Verb الفِعْلُ
- Particle الحَرْفُ

Noun – الإِسْـمُ : A Noun is the name of a person, animal, place, or thing.

*Examples:*

| اللّٰهُ | Allah | قَمَرٌ | Moon |
|---|---|---|---|
| مُحَمَّدٌ | Muhammad | شَمْسٌ | Sun |
| حَجَرٌ | Stone | لَيْلَةٌ | Night |
| فَرَسٌ | Horse | نَهَارٌ | Morning |
| جَنَّةٌ | Garden | قِيَامَةٌ | Doomsday |
| نَخِيْلٌ | Palm | فِيْلٌ | Elephant |
| نَارٌ | Fire | حَبْلٌ | Rope |
| طَيْرٌ | Bird | بَلَدٌ | City |
| جِيْدٌ | Neck | عَيْنٌ | Spring/Eye |
| وَجْهٌ | Face | نَجْمٌ | Star |

Verb – الفِعْلُ: A verb denotes action in relation to past, present or future tense.

*Example:*

فَتَحَ – He opened

يَضْرِبُ – He hits

اِسْمَعْ – Listen

لَاتَنْصُرْ – Don't help

Particle – الحَرْفُ : It is a word which does not convey complete meaning when it stands alone. It gives meaning to a sentence only when it is used with a verb or a noun. The particle does not indicate the past, present or future tense.

*Examples:*

مِنْ – From

عَنْ – From/About

## NOUN – الإِسْمُ

Nouns are divided into two kinds.

- Indefinite النَّكِرَةُ
- Definite المَعْرِفَةُ

Indefinite Nouns (أَسْمَاءُ النَّكِرَة) are names given in general to a living or non-living thing (common nouns).

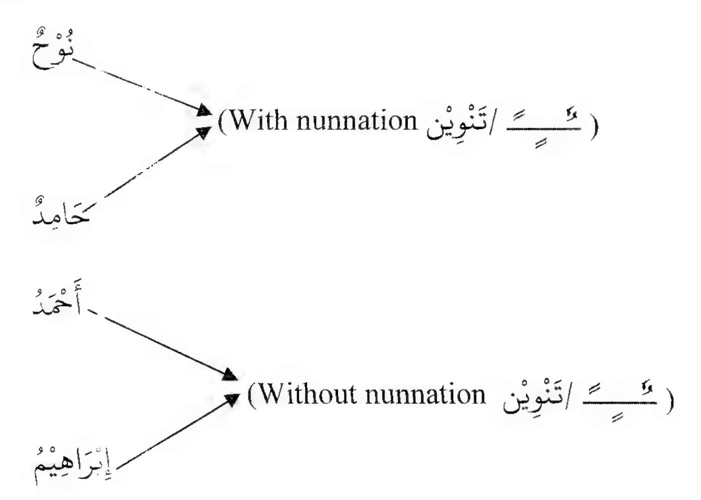
Indefinite nouns end with nunnation (تَنْوِيْن/ ـٌـٍـً )

*Example:*

| رَجُلٌ | Man | عَذَابٌ | Punishment |
|---|---|---|---|
| إِمْرَأَةٌ | Woman | سَمَاءٌ | Sky |
| سَمَكٌ | Fish | أَرْضٌ | Earth |
| مَاءٌ | Water | صُوْرَةٌ | Form |
| مُلْكٌ | Kingdom | جَبَلٌ | Mountain |

*Definite Nouns* (الأسماء المعرفة) are proper names given to certain person, place or an object.

*Example:*




*Important Characteristics of a Noun:*

The following are some important characteristics of a noun.

1. A Noun usually has a nunnation (تَنْوِيْن/ ـٌـٍـً) on it.

*Examples:*

بَيْتٌ – A House

كُرْسِيٌّ – A Chair

قَلَمٌ – A Pen

كِتَابٌ – A Book

رَسُوْلٌ – A Messenger

2. There are two conditions in which the nunnation (تَنْوِيْن/ ـً ـٍ ـٌ) is dropped.

- The indefinite noun can be changed to definite by adding the prefix 'اَلْ' (which is a definite article) and the nunnation (تَنْوِيْن/ ـً ـٍ ـٌ) is dropped.

*Example:*

| |
|---|
| اَلْ + بِنْتٌ → اَلْبِنْتُ<br>The + girl → The girl |
| اَلْ + نَبَأٌ → النَّبَأُ<br>The + news → The news |
| اَلْ + فَاكِهَةٌ → اَلْفَاكِهَةُ<br>The + fruit → The fruit |
| اَلْ + مَالِكٌ → اَلْمَالِكُ<br>The + ruler → The ruler |
| اَلْ + فِضَّةٌ → الْفِضَّةُ<br>The + silver → The silver |
| اَلْ + يَوْمٌ → اَلْيَوْمُ<br>The + day → The day |

*Note:* The proper nouns like خَالِدٌ, حَامِدٌ are definite by nature. Therefore, أَلْ cannot be added to them.

- When two nouns come together in the possessive form, the nunnation (تَنْوِيْن/ ـٌـً ـٍ ) is dropped from the first noun while the corresponding *harakah* (حَرَكَة/ ـَـُـِ ) will remain.
- The second noun will have *kasrah* (ـِ) or *tanwin kasrah* (ـٍ) .
- In the possessive case, the possessor comes after the thing possessed.

*Examples:*

| |
|---|
| نَارٌ + اَللّٰهُ → نَارُ اللّٰهِ<br>Fire + Allah → Fire of Allah |
| رَسُوْلٌ + اَللّٰهُ → رَسُوْلُ اللّٰهِ<br>Messenger + Allah → Messenger of Allah |
| أَصْحَابٌ + اَلْقُبُوْرُ → أَصْحَابُ الْقُبُوْرِ<br>People + the grave → People of the grave |
| كِتَابٌ+ ـكُمْ → كِتَابُكُمْ<br>Book + your → Your book (plural) |
| بَيْتٌ + كَ → بَيْتُكَ<br>House + your → Your house (singular) |

*Nominative Case* (اَلْمَرْفُوْعُ/حَالَةُ الرَّفْعِ): When the noun is the subject (doer of the verb) of the sentence it will bear *dammah*

(ـُـ) or *tanwin dammah* (ـٌـ). The noun with *dammah* will be in the nominative case.

*Examples:*

قَالَ نُوْحٌ – Nooh said. (71:21)

وَانْشَقَّ الْقَمَرُ – And the moon was split. (54:1)

وَجَاءَتْ سَيَّارَةٌ – And a caravan came. (12:19)

3. *Accusative Case* (الْمَنْصُوْبُ/حَالَةُ النَّصَبِ): When the noun is the object of the sentence, it will bear *fatha* (ـَـ) or *tanwin fatha* (ـًـ). Here the noun will be in the accusative case.

*Examples:*

﴿ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ﴾

"Allah has made the Ka'bah." (5:97)

﴿ وَضَرَبَ ٱللَّهُ مَثَلًا ﴾

"And Allah sets forth an example." (66:11)

﴿ فَبَعَثَ ٱللَّهُ غُرَابًا ﴾

"Then Allah sent a crow." (5:31)

4. *Genitive Case* (الْمَجْرُوْرُ/حَالَةُ الْجَرِّ): If the noun is preceded by a preposition, it will bear *kasrah* (ـِـ) or *tanwin kasrah* (ـٍـ). Here the noun will be in the genitive case.

*Examples:*

﴿ مِن شَرِّ مَا خَلَقَ ﴾

"From the evil of that which He has created." (113:2)

﴿ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴾

"Then he will lead a life of pleasure." (101:7)

﴿ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴾

"On the straight path." (36:4)

5. Some nouns such as: are exceptions to the rule and therefore do not have nunnation (تَنْوِيْن/ ـــٌـــٍـــً) nor *kasrah* (ـِ) in the genitive case. The genitive case will be denoted by *fatha* (ـَ).

زَيْنَبُ , مَرْيَمُ , فِرْعَوْنُ , اَحْمَدُ , اِبْرَاهِيْمُ

*Examples:*

﴿ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴾

"Go to *Firawn*, he has certainly rebelled." (79:17)

﴿ وَٱذْكُرْ فِي ٱلْكِتَٰبِ مَرْيَمَ ﴾

"And mention in the book (about) *Maryam*." (19:16)

Usually non-Arabic names and names which have more than 3 letters do not bear nunnation (تَنْوِيْن/ ـــٌـــٍـــً).

Also nouns used as adjectives denoting colors do not bear nunnation (تَنْوِيْن/ ـــٌـــٍـــً).

*Examples:*

أَخْضَرُ – Green

أَسْوَدُ – Black

أَصْفَرُ – Yellow

أَحْمَرُ – Red

أَبْيَضُ – White

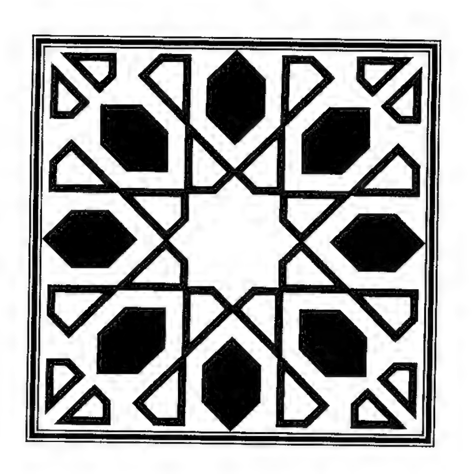
*Examples:*

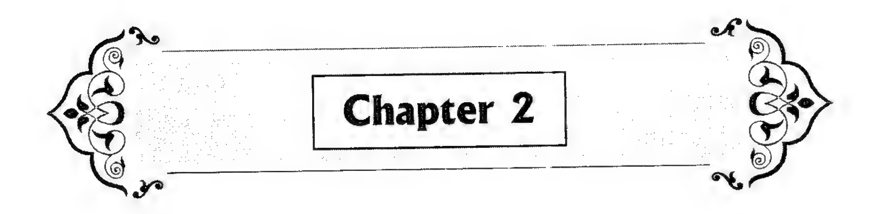
﴿ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا ﴾

"He it is who made the fire for you from the *green* trees." (36:80)

﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ﴾

"You can distinguish the *white* thread." (2:187)






# NUMBER - اَلْعَدَدُ

## Singular, Dual and Plurals

In English there is only singular and plural. However, there are three numbers in Arabic:

- Singular – الْمُفْرَدُ
- Dual – الْمُثَنَّى
- Plural – الْجَمْعُ

The dual is formed by adding the suffix *fatha*, alif and noon with kasrah (ـَانِ) in the nominative case (حَالَةُ الرَّفْعِ) and *fatha*, sukoon and noon with *kasra* (ـَيْنِ) in both the accusative and genitive case for masculine nouns.

**Examples of masculine duals:**

| مُفْرَدْ<br>Singular | مُثَنَّى<br>Dual | (Case) |
|---|---|---|
| مُسْلِمٌ<br>A Muslim | مُسْلِمَانِ<br>Two Muslims | Nominative<br>(حَالَةُ الرَّفْعِ) |

| مُسْلِمًا<br>A Muslim | مُسْلِمَيْنِ<br>Two Muslims | Accusative<br>(حَالَةُ النَّصبِ) |
|---|---|---|
| مُسْلِمٍ<br>A Muslim | مُسْلِمَيْنِ<br>Two Muslims | Genitive<br>(حَالَةُ الجَرِّ) |

*Examples:*

﴿وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ﴾

"And as for the wall, it belongs to *two orphan boys* in the city." (18: 82)

For feminine..., the nouns end in " ة " (التَاءُ المَرْبُوْطَة ). This changes to an ordinary "ت " in the dual. The suffixes "ـَانِ" and "ـَيْنِ" will be added as in masculine duals.

Examples of feminine duals:

| مفرد<br>Singular | مثنّى<br>Dual | (Case) |
|---|---|---|
| مُسْلِمَةٌ<br>A Muslim woman | مُسْلِمَتَانِ<br>Two Muslim women | Nominative<br>(حَالَةُ الرَّفعِ) |
| مُسْلِمَةً<br>A Muslim woman | مُسْلِمَتَيْنِ<br>Two Muslim women | Accusative<br>(حَالَةُ النَّصبِ) |
| مُسْلِمَةٍ<br>A Muslim woman | مُسْلِمَتَيْنِ<br>Two Muslim women | Genitive<br>(حَالَةُ الجَرِّ) |

*Examples:*

﴿ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَٰبٍ ﴾

"We have assigned to one of them *two gardens* of grapes." (18: 32)

﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴾

"And for him who feared to stand before his Fosterer are *two gardens*." (55:46)

There are two types of plurals in Arabic:

**1. Sound plural** – اَلْجَمْعُ السَّالِمُ

**2. Broken plural** – اَلْجَمْعُ الْمُكَسَّرُ

The Sound Plural (اَلْجَمْعُ السَّالِمُ) : In the formation of sound plural the original form of the noun does not change. It has different masculine and feminine forms and is formed by suffixing dammah, waw with *sukoon* and *noon* with *fatha* "ـُـوْنَ" in nominative, and *kasrah*, yaa with sukoon and *noon* with *fatha* "ـِـيْنَ" in the accusative and genitive cases to the end of the masculine nouns.

Examples of masculine Sound Plurals:

| مُفْرَد<br>Singular | مُثَنَّى<br>Dual | جَمْع<br>Plural | (Case) |
|---|---|---|---|
| مُسْلِمٌ<br>A Muslim | مُسْلِمَانِ<br>Two Muslims | مُسْلِمُوْنَ<br>Muslims | Nominative<br>(حَالَةُ الرَّفَعِ) |

| مُسْلِمًا<br>A Muslim | مُسْلِمَيْنِ<br>Two Muslims | مُسْلِمِيْنَ<br>Muslims | Accusative<br>(حَالَةُ النَّصَبِ) |
|---|---|---|---|
| مُسْلِمِيْنَ<br>Muslims | مُسْلِمَيْنِ<br>Two Muslims | مُسْلِمٍ<br>A Muslim | Genitive<br>(حَالَةُ الجَرِّ) |

For feminine plurals *fatha*, *alif* and *taa* with tanwin *dammah* "ـَاتٌ" is suffixed for nominative, and *fatha*, *alif* and *taa* with *tanwin kesrah* "ـَاتٍ" for accusative and genitive cases.

| مُفْرَد<br>Singular | مُثَنَّى<br>Dual | جَمْع<br>Plural | (Case) |
|---|---|---|---|
| مُسْلِمَةٌ<br>Muslim woman | مُسْلِمَتَانِ<br>Two Muslim women | مُسْلِمَاتٌ<br>Muslim women | Nominative<br>(حَالَةُ الرَّفَعِ) |
| مُسْلِمَةً<br>Muslim woman | مُسْلِمَتَيْنِ<br>Two Muslim women | مُسْلِمَاتٍ<br>Muslim women | Accusative<br>(حَالَةُ النَّصَبِ) |
| مُسْلِمَةٍ<br>Muslim women | مُسْلِمَتَيْنِ<br>Two Muslim women | مُسْلِمَاتٍ<br>Muslim woman | Genitive<br>(حَالَةُ الجَرِّ) |

*Note:*

In the singular form we observe that the nominative, accusative and genitive cases are evident by the *harakah* (ـُـ ـِـ ـَـ حَرَكَة) on the last letter of مُسْلِمٌ i.e. *tanwin dammah* (ـٌ) , *tanwin fatha* (ـً) and *tanwin kasrah* (ـٍ). This is called الإعْرَاب بِالْحَرَكَة.

In the dual and plural forms, the الإعْرَاب are not evident with *harakah* (ــُـــــِــَــ/حَرَكَة) but represent the nominative, accusative and genitive cases with the use of letters such as (ـَـانِ) (ـُـ وْنَ) (ـِـ وْنَ) (ـَـوْنَ) This is called: الإعْرَاب بِالْحُرُوف.

*Example:*

﴿إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾

"The *Muslim men* and the *Muslim women, the believing men and* the *believing women, the obedient men* and *the obedient women* and *the truthful men* and *the truthful women, the patient men* and *the patient women, the humble men* and the *humble women, the men who give charity* and *the women who give charity, the men who fast* and *the women who fast, the chaste men* and *the chaste women* and *the men who remember Allah much* and *the women who remember; Allah is certainly (ready for their) protective forgiveness and has prepared a great reward for them.*" (33:35)

*The Broken Plural* (اَلْجَمْعُ الْمُكَسَّرُ): Unlike sound plurals where the original form of the word is retained, the broken plural is formed

by making internal changes to the structure of the noun by means of deletions, prefixes and suffixes.

Examples of broken plurals for the word كِتَابٌ is as follows:

| مُفْرَدْ Singular | مُثَنَّى Dual | جَمْع Plural | (Case) |
|---|---|---|---|
| كِتَابٌ Book | كِتَابَانِ Two books | كُتُبٌ Books | Nominative (حَالَة الرَّفع) |
| كِتَابًا Book | كِتَابَيْنِ Two books | كُتُبًا Books | Accusative (حَالَة النَّصبِ) |
| كِتَابٍ Books | كِتَابَيْنِ Two books | كُتُبٍ Book | Genitive (حَالَة الجَرِّ) |

Here we see that the formation of the dual is the same as that of the sound plural in the nominative, accusative and genitive cases.

Listed below are some examples of broken plurals.

| مُفْرَدْ Singular | جَمْع Plural | مُفْرَدْ Singular | جَمْع Plural |
|---|---|---|---|
| وَلَدٌ Boy | أَوْلاَدٌ Boys | أَمْرٌ Command/Affair | أُمُوْرٌ Commands/Affairs |
| رَبٌّ Lord | أَرْبَابٌ Lords | نَبِيٌّ Prophet | أَنْبِيَآءُ Prophets |
| مَالٌ Property | أَمْوَالٌ Properties | رُوْحٌ Soul | أَرْوَاحٌ Souls |
| نَهْرٌ River | أَنْهُرٌ / اَنْهَارٌ Rivers | شَهْرٌ Month | شُهُوْرٌ / اَشْهُرٌ Months |
| زَوْجٌ Wife | أَزْوَاجٌ Wives | مَدِيْنَةٌ City | مُدُنٌ Cities |
| رِجْلٌ Foot | أَرْجُلٌ Feet | سَفِيْنَةٌ Ship | سُفُنٌ Ships |
| عَيْنٌ Eye | عُيُوْنٌ /اَعْيُنٌ Eyes | قَلْبٌ Heart | قُلُوْبٌ Hearts |
| سَيْفٌ Sword | سُيُوْفٌ Swords | جَبَلٌ Mountain | جِبَالٌ Mountains |
| رَجُلٌ Man | رِجَالٌ Men | بَيْتٌ House | بُيُوْتٌ Houses |
| اِمْرَءَةٌ Woman | نِسَاءٌ/نِسْوَةٌ Women | قَلَمٌ Pen | اَقْلاَمٌ Pens |

*Examples:*

﴿وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ﴾

"And these *days* (ups and downs) We keep on changing among human beings by turn." (3:140)

﴿وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

"And *gardens* beneath which *rivers* flow." (3:136)

﴿ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ﴾

"Are different *masters* better or Allah, the One, the Omnipotent?" (12:39)

﴿وَٱلْجِبَالَ أَوْتَادًا﴾

"And the *mountains* pegs?" (78:7)

﴿لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا﴾

"They have hearts with which they do not understand." (7:179)

﴿فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾

"Then marry from among the *women* who seem good to you." (4:3)

﴿إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ﴾

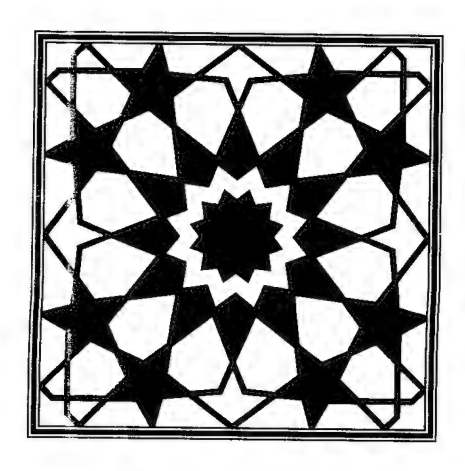
"Some of *your wives* and *your children* are certainly your enemies." (64:14)

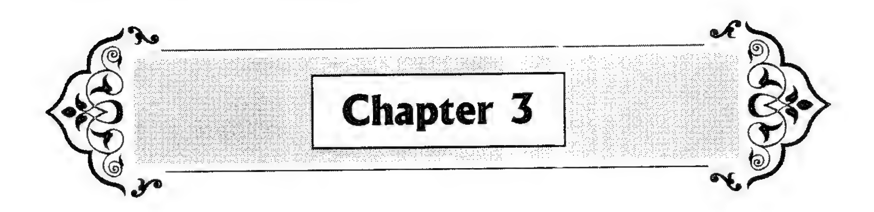
﴿ ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ﴾

"That was because there came to them *their messengers* with clear proofs." (64:6)

﴿ لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا۟ بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَٰعٌ لَّكُمْ ﴾

"There is no sin on you if you enter non *residential* buildings wherein your provision (is stored)." (24:29)






# PRONOUNS - الضَمائِرُ

Pronouns are words used as a substitute for a noun like he, she, his, her, their, them, I, etc.

There are basically two types of pronouns:

1. Attached Pronoun (الضَمِيْرُ المُتَّصِلُ) which come attached to a noun, verb or particle.

2. Detached Pronoun (الضَمِيْرُ المُنفَصِلُ) which comes separately without attaching itself to a verb, noun or particle.

Pronouns can be classified according to:

1. Conversation – الكَلامُ:

 a. Third person – الغَائِبُ

 b. Second person – المُخَاطَبُ

 c. First person – المُتَكَلِّمُ

2. Gender – الجِنس:

 a. Masculine – المُذَكَّرُ

 b. Feminine – المُؤنّثُ

3. Number – العَدَدُ:

a. Singular – المُفْرَدُ
b. Dual – المُثَنَّى
c. Plural – الجَمْعُ

*Note:* Unlike English, Arabic uses a separate word for 'two' which is المُثَنَّى (dual).

## Third Person Pronouns – الضَمائِرُ للغائِبِ

As these are used most often in the Qur'an, we will deal with them first.

Table for masculine third person pronouns – مُذَكَّر غَائِب :

| مذكّر غَائِب<br>3rd person Masculine | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| الضَمِيْر المُنفَصِل<br>Detached Pronouns | هُوَ<br>He | هُمَا<br>They two | هُمْ<br>They all |
| الضَمِيْر المُتَّصِل<br>Attached Pronouns | هُ<br>His | هُمَا<br>Theirs (two) | هُمْ<br>Theirs (all) |
| | لَهُ<br>For him | لَهُمَا<br>For them (two) | لَهُمْ<br>For them (all) |
| | إِيَّاهُ<br>Only him | إِيَّاهُمَا<br>Only them (two) | إِيَّاهُمْ<br>Only them (all) |

Table for feminine third person pronouns -- مُؤَنَّثُ غَائِب :

| مؤنّث غائب 3rd person Feminine | واحد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| الضَمِيْرِ المُنفَصِل Detached Pronouns | هِيَ She | هُمَا They two | هُنَّ They all |
| الضَمِيْرِ المُتَّصِل Attached Pronouns | هَا Her | هُمَا Theirs (two) | هُنَّ Theirs (all) |
| | لَهَا For her | لَهُمَا For them (two) | لَهُنَّ For them (all) |
| | اِيَّاهَا Only her | اِيَّاهُمَا Only them (two) | اِيَّاهُنَّ Only them (all) |

Examples of detached pronouns – الضَمِيْرُ لمُنفَصِل:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Masculine | هُوَمُسْلِمٌ He is a Muslim | هُمَا مُسْلِمَان They both are Muslims | هُمْ مُسْلِمُون They are Muslims |
| Feminine | هِيَ مُسْلِمَةٌ She is a Muslim | هُمَا مُسْلِمَتَان They both are Muslims | هُنَّ مُسْلِمَاتٌ They are Muslims |

Examples of attached pronouns (الضَمِيْرُ المُتَّصِلُ) with a noun:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Masculine | رَبُّهُ His Lord | رَبُّهُمَا Their Lord | رَبُّهُمْ Their Lord |
| Feminine | رَبُّهَا Her Lord | رَبُّهُمَا Their Lord | رَبُّهُنَّ Their Lord |

Examples of attached pronouns (الضَمائِرُ المُتَّصِلُ) with a verb:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Masculine | خَلَقَهُ He created him | خَلَقَهُمَا He created them | خَلَقَهُمْ He created them |
| Feminine | خَلَقَهَا He created her | خَلَقَهُمَا He created them | خَلَقَهُنَّ He created them |

*Examples:*

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾

"Say, 'Allah is One.'" (112:1)

﴿فَوَسْوَسَ لَهُمَا ٱلشَّيْطَٰنُ﴾

"But the devil whispered to *them both*." (7:20)

﴿ وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ﴾

"And he *swore to them both,* 'I am certainly a sincere adviser to you.'" (7:21)

﴿ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ ﴾

"That you should not serve anyone *except Him.*" (17:23)

﴿ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴾

"When *they* sat around *it.*" (85:6)

﴿ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴾

"And spend from that which *We have provided for them.*" (2:3)

﴿ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴾

"And *they* are certain about the hereafter." (2: 4)

﴿ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًا ﴾

"And seek *His* protective forgiveness. *He* is certainly the acceptor of repentance." (110:3)

﴿ يُبَيِّن لَّنَا مَا هِيَ ﴾

"To make clear to us, what is *it* (exactly)." (2:70)

﴿ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ ﴾

"So when they reach (the end of) *their term*, then either hold *them* in a recognized (good manner) *or* separate *them* in a recognized (good manner). " (65:2)

﴿ تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴾

"(That you) bring the (soul) *back*, if you are truthful?" (56:87)

## Second Person Pronouns – الضَمَائِرُ لِلمُخَاطَبِ

Table for masculine second person pronouns – الضَمَآئِرُ لِلمُذَكَرِ المُخَاطَبِ

| مذكّر مخاطب<br>2nd person Masculine | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| الضَمِيرُ المُنفَصِل<br>Detached Pronouns | أَنْتَ<br>You | أَنْتُمَا<br>You both | أَنْتُمْ<br>You all |
| الضَمِيْرُ المُتَّصِل<br>Attached Pronouns | كَ<br>Yours | كُمَا<br>Yours (two) | كُمْ<br>Yours(all) |
| | لَكَ<br>For you | لَكُمَا<br>For you both | لَكُمْ<br>For you all |
| | إِيَّاكَ<br>Only from you | إِيَّاكُمَا<br>Only from you (two) | إِيَّاكُمْ<br>Only from you (all) |

Table for feminine second person pronouns – الضَمائِرُ للمُؤَنَثِ المُخاطَبِ

| مؤنّث مخاطب<br>2nd person Feminine | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| الضَمِيْرُ المُنفَصِل<br>Detached Pronouns | أَنْتِ<br>You | أَنْتُمَا<br>You both | أَنْتُنَّ<br>You all |
| الضَمِيْرُ المُتَّصِل<br>Attached Pronouns | كِ<br>Yours | كُمَا<br>Yours (two) | كُنَّ<br>Yours(all) |
| | لَكِ<br>For you | لَكُمَا<br>For you both | لَكُنَّ<br>For you all |
| | إِيَّاكِ<br>Only from you | إِيَّاكُمَا<br>Only from you (two) | إِيَّاكُنَّ<br>Only from you (all) |

Examples of detached pronouns – الضَمائِرِ المُنفَصِلُ:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| Masculine | أَنْتَ مُسْلِمٌ<br>You are a Muslim | أَنْتُمَامُسْلِمَان<br>You both are Muslims | أَنْتُم مُسْلِمُون<br>You all are Muslims |
| Feminine | أَنْتِ مُسْلِمَةٌ<br>You are a Muslim | أَنْتُمَامُسْلِمَتَان<br>You both are Muslims | أَنْتُنَّ مُسْلِمَاتٌ<br>You all are Muslims |

Examples of attached pronouns (الضَمَائِرُ المُتَّصِلُ ) with a noun:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Masculine | رَبُّكَ Your Lord | رَبُّكُمَا Lord of you both | رَبُّكُمْ Lord of you all |
| Feminine | رَبُّكِ Your Lord | رَبُّكُمَا Lord of you both | رَبُّكُنَّ Lord of you all |

Examples of attached pronouns (الضَمَائِرُ المُتَّصِلُ ) with a verb:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Masculine | خَلَقَكَ He created you | خَلَقَكُمَا He created you both | خَلَقَكُمْ He created you all |
| Feminine | خَلَقَكِ He created you | خَلَقَكُمَا He created you both | خَلَقَكُنَّ He created you all |

*Examples:*

﴿ قَالُواْ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴾

"They (angels) replied, 'Glory be to *You*, we do not have knowledge except of that which You taught us. *You are certainly* the All-Knowing, the All-Wise.'" (2:32)

﴿ يَـٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ ﴾

"O Adam! *You* and *your* wife, dwell in the garden." (2:35)

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

"*You Alone* do we serve and (from) *You Alone* do we seek help." (1:5)

﴿ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴾

"Did We not expand *for you your bosom?*" (94:1)

﴿ وَإِذْ قَالَتِ ٱلْمَلَـٰٓئِكَةُ يَـٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَـٰلَمِينَ ﴾

"And when the angels said, 'O Maryam! Allah has certainly chosen *you* and cleaned *you* and chosen *you* above the women of the worlds.'" (3: 42)

﴿ يَـٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴾

"O Maryam! Be devoutly obedient to *your Fosterer* and prostrate and bow down with those who bow down." (3:43)

## First Person Pronoun – الضّمايرُ للمتكلّمِ

In the third and second person, we have categorized singular, dual and plural according to the number. However, dual does not exist for the first person pronoun. "نَحْنُ" It is used for both dual and plural.

As in English the first person pronouns are common for both masculine and feminine genders.

*Examples:*

| متكلّم<br>First person<br>(Masculine/Feminine) | مفرد<br>Singular | جمع<br>Plural |
|---|---|---|
| الضَمِيْرُ المُنفَصِل<br>Detached Pronouns | أَنَا<br>I | نَحْنُ<br>We |
| الضَمِيْرُ المُتَّصِل<br>Attached Pronouns<br>*(To Noun)* | ىْ<br>My | نَا<br>Our |
| الضَمِيْرُ المُتَّصِل<br>Attached Pronouns<br>*(To Verb)* | نِيْ<br>Me | نَا<br>Us |
| | لِيْ<br>For me | لَنَا<br>For us |
| | إِيَّاىَ<br>Only me | إِيَّانَا<br>Only us |

*Note:*

When attached pronouns are used with a noun we suffix " ىْ " to the noun. When they are used with a verb " نِيْ " is used.

| رَبِّيْ | خَلَقَنِيْ |
|---|---|
| My Lord | He created me |

Sometimes in first person possessive singular pronoun, " ىْ " is not attached to the noun or verb but the possession is indicated by accenting the last letter with a *kasrah* ( ـِ )

﴿أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ﴾

"I respond to the prayer of one *who prays*." (2:186)

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

"For you, your religion (or judgment) and for me, *my religion* (or judgment)." (109:6)

اِنَّ comes in the meaning of surely/certainly. It can be attached to pronouns and used.

اِنَّ + نَا → اِنَّا – Surely we

اِنَّ + كَ → اِنَّكَ – Surely you

اِنَّ + هُ → اِنَّهُ – Surely he

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًا﴾

"Then glorify your Fosterer by praising Him and seek His protective forgiveness. He *is certainly* the acceptor of repentance." (110:3)

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

"*Certainly I* turn my attention towards Him Who initiated the creation of the skies and the Earth." (6:79)

﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ﴾

"*We certainly* gave you abundance." (108:1)

﴿إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ﴾

"*You are certainly* the All-Knowing, the All-Wise." (2:32)

Examples of detached pronouns – الضَمائِرُ المُنفَصِلُ:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| Masculine | أَنَا مُسْلِمٌ<br>I am a Muslim | نَحْنُ مُسْلِمَانِ<br>We two are Muslims | نَحْنُ مُسْلِمُونَ<br>We all are Muslims |
| Feminine | أَنَا مُسْلِمَةٌ<br>I am a Muslim | نَحْنُ مُسْلِمَتَانِ<br>We two are Muslims | نَحْنُ مُسْلِمَاتٌ<br>We all are Muslims |

Examples of detached pronouns (الضَمائِرُ المُتَّصِلُ) with a noun:

| | مفرد<br>Singular | جمع<br>Plural |
|---|---|---|
| Masculine/Feminine | رَبِّي<br>My Lord | رَبُّنَا<br>Our Lord |

Examples of detached pronouns (الضَمائِرُ المُتَّصِلُ) with a verb:

| | مفرد Singular | جمع Plural |
|---|---|---|
| Masculine/Feminine | خَلَقَنِيْ He created me | خَلَقَنَا He created us |

*Examples:*

﴿قَالُوٓاْ إِنَّمَا نَحۡنُ مُصۡلِحُونَ﴾

"They say, '*We* are but reformers.'" (2:11)

﴿مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا﴾

"Which *We have sent down* to Our servant." (2:23)

﴿وَنَحۡنُ نُسَبِّحُ بِحَمۡدِكَ وَنُقَدِّسُ لَكَ﴾

"When *we* glorify You by praising You and exalt Your Holiness." (2:30)

﴿وَلَآ أَنَا۠ عَابِدٞ مَّا عَبَدتُّمۡ﴾

"And *I* am not a server of that which you serve." (109:4)

﴿لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ﴾

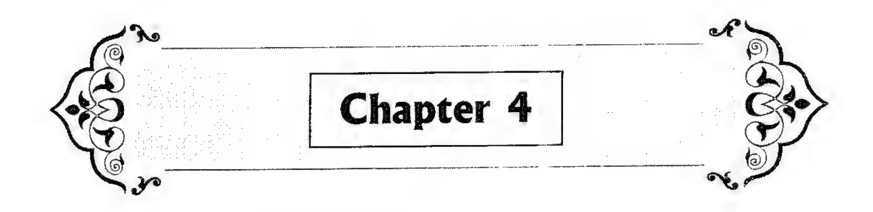
"For you, your religion (or judgment) and for me, *my religion* (or judgment)." (109:6)

﴿رَبَّنَآ ءَاتِنَا فِي ٱلدُّنۡيَا حَسَنَةٗ وَفِي ٱلۡأٓخِرَةِ حَسَنَةٗ وَقِنَا عَذَابَ ٱلنَّارِ﴾

"*Our* Fosterer! *Give us good* in this world and good in the hereafter and save us from the punishment of fire." (2: 201)



"And then fear Me Alone." (2:40)




# PREPOSITIONS - حُرُوْفُ الْجَرِّ

Words which combine with a noun or pronoun to form a phrase are called prepositions.

They have meaning of their own and have an effect on nouns and pronouns.

Their effect on the noun is that they will change the vowel of the last letter of the noun from *dammah* (ـُ) or *fatha* (ـَ) to *kasrah* (ـِ).

The prepositions which act on nouns are as follows:

عَلَى – on /upon

اِلَى – to/towards

بِ – in/with

فِيْ – in

مِنْ – from/than

عَنْ – from/about

كَ – like/as

حَتّٰى – until

لِ – for/to

*Examples:*

1. عَلَى + قُلُوْبٌ → عَلَى قُلُوْبٍ

On + hearts → on hearts

﴿عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ﴾

"*Upon* their hearts and *upon* their hearings, and their eyes is a covering." (2:7)

2. اِلٰى + السَّمَاءُ → اِلَى السَّمَاءِ

Towards + the heaven → towards the heaven

﴿ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ﴾

"Moreover He set the balance *towards* the sky, the balanced them (into) seven skies (higher levels)." (2

3. بِ + النَّاسُ → بِالنَّاسِ

With + the people → with the people

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾

"Say, 'I seek the protection *of the Fosterer* of mank (114:1)

4. فِيْ + دِيْنٌ → فِيْ دِيْنٍ

In + religion → in religion.

﴿ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ ٱللَّهِ أَفْوَاجًا ﴾

"And you see people enter the religion of Allah *in* troops." (110:2)

5. وَالتِّيْنِ ← التِّيْنُ + وَ

Swear by + the fig → swear by the fig

﴿ وَٱلتِّينِ وَٱلزَّيْتُونِ ﴾

"*By the fig* (or the place Teen where Nuh's ship embarked), and the olive (or Zaita in Jerusalam, were Isa ibn Maryam received and preached the message of Allah)." (95:1)

6. تَاللّٰهِ ← اَللّٰهُ + تَ

Swear by + Allah → swear by Allah

﴿ قَالُواْ تَٱللَّهِ لَقَدْ عَلِمْتُم ﴾

"They said, '*By* Allah, you know for certain." (12:73)

7. مِنَ الجُوْعِ ← اَلْجُوْعُ + مِنْ

In + hunger → in hunger

﴿ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ ﴾

"Who has fed them *in* hunger and given them security *from* fear." (106:4)

8. عَنِ الْيَمِيْنِ ← اَلْيَمِيْنُ + عَنْ

From + the right → from the right

﴿عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ﴾

"*From* your right and *from* your left, in groups?" (70:37)

9. كَ + عَصْفٌ → كَعَصْفٍ

Like + straw → like straw

﴿فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ﴾

"So that He made them *like* eaten up *straw* (husk)." (105:5)

10. لِ + ٱللَّهُ → لِلَّهِ

For + Allah → for Allah

﴿لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

"Whatever is in the skies and whatever is in the Earth is *Allah's*." (2:284)

11. حَتَّى + مَطْلَعٌ → حَتَّى مَطْلَعِ

Until + break → until break

﴿سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ﴾

"Peace! *It is till* the appearance of dawn." (97:5)

All the above mentioned prepositions have their effect on the last letter of the nouns.

However, only four of the above prepositions i.e. عَلَى, إِلَى, بِ, فِيْ act on the pronouns هُ, هُمَا, هُمْ, هُنَّ. They give *kasrah* (ـِـ) to the first letter of the pronoun.

There is no action of these prepositions on any other pronouns.

*Example:*

عَلَى + هُ → عَلَيْهِ

عَلَى + هُمَا → عَلَيْهِمَا

عَلَى + هُمْ → عَلَيْهِمْ

عَلَى + هُنَّ → عَلَيْهِنَّ

The following table displays the effect of عَلَى, اِلى, بِ, فِيْ on the pronouns هُ, هُمَا, هُمْ, هُنَّ.

| | هُ<br>Him | هُمَا<br>Them both | هُمْ<br>Them all (M) | هُنَّ<br>Them all (F) |
|---|---|---|---|---|
| عَلَى<br>On | عَلَيْهِ<br>On him | عَلَيْهِمَا<br>On them both | عَلَيْهِمْ<br>On them all(M) | عَلَيْهِنَّ<br>On them all(F) |
| اِلى<br>Towards | إِلَيْهِ<br>Towards Him | إِلَيْهِمَا<br>Towards them both | إِلَيْهِمْ<br>Towards them all (M) | إِلَيْهِنَّ<br>Towards them all (F) |
| بِ<br>In, With | بِهِ<br>With him | بِهِمَا<br>With them both | بِهِمْ<br>With them all (M) | بِهِنَّ<br>With them all (F) |
| فِيْ<br>In | فِيْهِ<br>In him | فِيْهِمَا<br>In them both | فِيْهِمْ<br>In them all (M) | فِيْهِنَّ<br>In them all (F) |

*Examples:*

﴿فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ﴾

"Then whosoever makes it incumbent on himself to perform the Hajj therein." (2: 197)

﴿فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

"There will neither be any fear on them nor will they grieve." (2:38)

﴿يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ﴾

"He misleads many with it and He guides many with it, but He does not mislead anyone with it except the transgressors." (2:26)

As we have mentioned earlier there is no action of these prepositions on other pronouns. Examples for these are stated below.

عَلَى + كَ → عَلَيْكَ – No action of عَلَى on كَ.

مِن + هُ → مِنْهُ – No action of مِن on هُ .

*Examples:*

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ﴾

"Forbidden *to you* (for marriage) are your mothers." (4:23)

﴿وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ﴾

"And do not follow other ways which will *part you* from His way. That He directs you with, that you may guard (against evil) ." (6:153)

﴿ وَوَضَعۡنَا عَنكَ وِزۡرَكَ ﴾

"And relieve *you* of your burden." (94:2)

﴿ وَٱسۡتَكۡبَرُواْ عَنۡهَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِ ﴾

"And (turn away) *from them* considering themselves great, those are the inhabitants of the fire, they will stay in it." (7:36)

*Exception:*

At one place (48:10) in the Holy Qur'an there is no action of عَلَى on هُ and it is read عَلَيْهُ. Allah says,

﴿ وَمَنۡ أَوۡفَىٰ بِمَا عَٰهَدَ عَلَيۡهُ ٱللَّهَ فَسَيُؤۡتِيهِ أَجۡرًا عَظِيمًا ﴾

"And whoever fulfils the agreement *which he has made with* Allah, then He will give him a great reward." (48:10)

In the chapter "Pronouns" we observe that the preposition "لِ" comes attached to pronouns as a prefix and takes the form of " لَ " except in the first person pronoun 'ي'.

| مذكّر Masculine | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| غائب 3rd person | لَهُ For him | لَهُمَا For them both | لَهُمْ For them all |
| مخاطب 2nd person | لَكَ For you | لَكُمَا For you both | لَكُمْ For you all |
| متكلّم 1st person | لِيْ For me | - | لَنَا For us all |

*Examples:*

﴿لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ﴾

"*For Him* is the kingdom and *to Him* is due (all) praise." (64:1)

﴿أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ﴾

"We will bring out *for them* a living creature from the Earth." (27:82)

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾

"Did We not expand *for you* your bosom." (94:1)

| مؤنث<br>Feminine | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| غائب<br>3rd person | لَهَا<br>For her | لَهُمَا<br>For them both | لَهُنَّ<br>For them all |
| مخاطب<br>2nd person | لَكِ<br>For you | لَكُمَا<br>For you both | لَكُنَّ<br>For you all |
| متكلّم<br>1st person | لِيْ<br>For me | - | لَنَا<br>For us all |

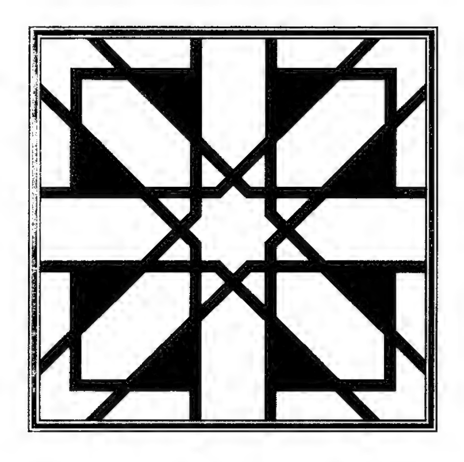
*Examples:*

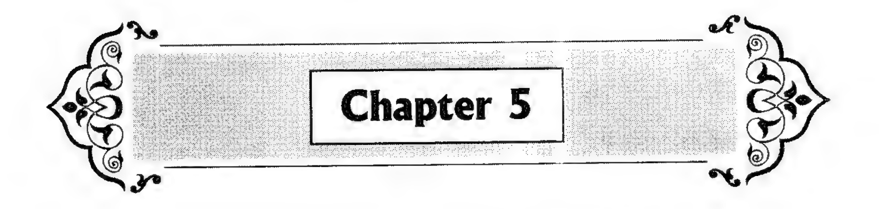
﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

"*For it*, is (the benefit of) what it has earned and against it, is (the harm of) what it has earned." (2: 286)

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

"*For you* your religion (or judgment) and *for me* my religion (or judgment)." (109:6)






# ADVERB OF TIME AND PLACE

## ظَرْفُ الْمَكَانِ وَالزَّمَانِ

Some words have the same effect on the nouns and pronouns as the prepositions although they are not prepositions. These kind of words are used as adverb of time and place.

The following are examples of such words used in the Holy Qur'an:

| | |
|---|---|
| Under/Beneath | تَحْتَ |
| Above/Over | فَوْقَ |
| Before/In front | أَمَامَ |
| Before | قَبْلَ |
| After | بَعْدَ |
| Behind | وَرَاءَ |
| Between | بَيْنَ |
| Around | حَوْلَ |

| | |
|---|---|
| Some | بَعْضُ |
| All/Every | كُلُّ |
| Other than | دُوْنَ |
| Other than | غَيْرَ /مِنْ دُوْنِ |
| Near | عِنْدَ |
| With | مَعَ |
| With/from | لَدُنْ/لَدَى |

*Examples:*

﴿مِن تَحۡتِ أَرۡجُلِكُمۡ﴾

"From *beneath* your feet." (6:65)

﴿وَجَٰهِدُواْ مَعَ رَسُولِهِ﴾

"And strive *along with* His Messenger." (9:86)

﴿وَمَا كُنتَ لَدَيۡهِمۡ﴾

"And you were not *with* them." (3:44)

﴿بَلۡ أَحۡيَآءٌ عِندَ رَبِّهِمۡ يُرۡزَقُونَ﴾

"Nay, they live, finding their sustenance *in the presence of* their Lord." (3:169)

﴿مِن لَّدُنۡ حَكِيمٍ عَلِيمٍ﴾

"*From the* All-Wise, the All-Knowing." (27:6)

﴿وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينًا﴾

"And whoever seeks a religion *other than* Islam." (3:85)

﴿لَا نُفَرِّقُ بَيۡنَ أَحَدٍ﴾

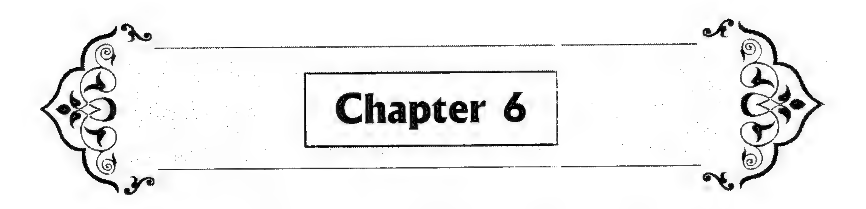
"We make no distinction *between* any of them." (3:84)

﴿وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦ﴾

"And He is Omnipotent (All Powerful) *over* His servants." (6:61)

﴿نَجۡعَلۡهُمَا تَحۡتَ أَقۡدَامِنَا﴾

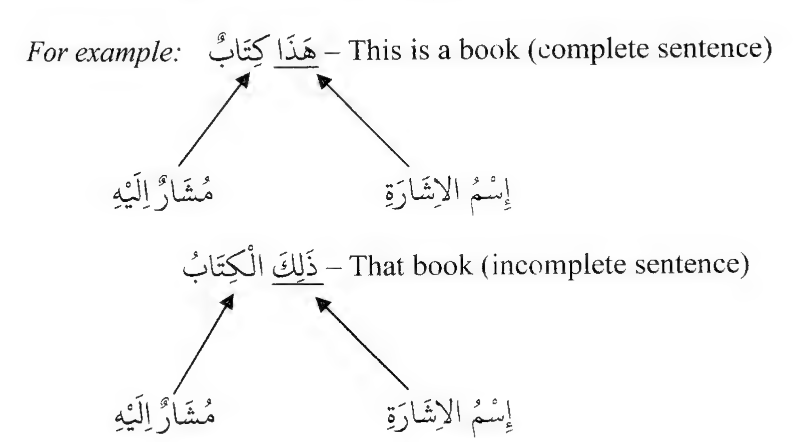
"We may place them *beneath* our feet." (41:29)




# DEMONSTRATIVE PRONOUN

## إِسْمُ الاِشَارَةِ

Words that are used to point at some thing are known as Demonstrative Pronouns ( إِسْمُ الإِشَارَةِ ).




In the above examples هَـذَا and ذَلِكَ are أَسْمَاءُ الاِشَارَةِ and الْكِتَابُ and الشَّجَرَةُ are called مُشَارٌ اِلَيْهِ (the objects pointed at).

Note that by prefixing الْ to the مُشَارٌ اِلَيْهِ (كِتَابٌ) the sentence gives an incomplete meaning as in the above example ذَلِكَ الْكِتَابُ "that book."

إِسْمُ الاشَارَةِ has two forms:

- Near distance – إِسْمُ الإ شَارَةِ لِلْقَرِيْب
- Far distance – إِسْمُ الإِشَارَةِ لِلْبَعِيْدِ

These are considered to be proper nouns or definite nouns.

Table for demonstrative Pronouns- near distance – إِسْمُ الاِشَارَةِ لِلْقَرِيْب:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مُذَكَّر Masculine | هَذَا This | هَذَانِ These (two) | هؤُلآءِ These (all ) |
| | | هَذَيْنِ These (two) (Accusative & Genetive Case) | |
| مُؤنّث Feminine | هَذِهِ This | هَاتَانِ These (two) | هؤُلآءِ These (all) |
| | | هَاتَيْنِ These (two) (Accusative & Genetive Case) | |

There is a plural form in the demonstrative pronouns that is common to both genders - هؤُلآءِ - which is used only for human beings. Otherwise the singular form of the feminine - هَذِهِ - is enough to refer to the collective of plural non- human nouns and broken plurals.

*Example:*

﴿ هَٰذِهِۦٓ أُمَّتُكُمْ ﴾

"*This* is yours community." (23:52)

*Examples:*

﴿ وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا ﴾

"*And this* is a book confirming (it) in Arabic language." (46:12)

﴿ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى ﴾

"He said, 'I am Yusuf and *this* is my brother.'" (12:90)

﴿ قَالُوٓاْ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ ﴾

"They said *These two* are surely magicians." (20:63)

﴿ أَنَّىٰ يُحْيِۦ هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ﴾

"How will *this* be brought (back) to life by Allah after its death?" (2:259)

﴿ قُلْ هَٰذِهِۦ سَبِيلِيٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ﴾

"Say, '*This* is my way, I invite towards Allah.'"(12:108)

﴿ إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً ﴾

"*This* community of yours is certainly one community." (21:92)

﴿ وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ ﴾

"But do not go near *this* tree." (2:35)

﴿ ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ ﴾

"Then you are the persons *who* kill your own people." (2:85)

*Note:* If the demonstrative pronoun comes in a possessive sentence it will come after the possessive phrase.

﴿ قَالَ إِنِّيٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَيَّ هَٰتَيْنِ ﴾

"He said, 'I intend to marry you to one of *these* two daughters of mine. (28:27).'"

﴿ ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى ﴾

"Go with *this* shirt of mine and put it on the face of my father." (12:93)

Table for demonstrative pronouns-far distance – إِسْمُ الْإِشَارَةِ لِلْبَعِيْدِ:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مُذَكَّر Masculine | ذَلِكَ That | ذَانِكَ Those (two) | أُولَـئِكَ Those (all) |
| | | ذَيْنِكَ Those (two) (Accusative & Genetive Case) | |
| مؤنّث Feminine | تِلْكَ That | تَانِكَ Those (two) | أُولَـئِكَ Those (all) |
| | | تَيْنِكَ Those (two) (Accusative & Genetive Case) | |

The plural form - أُولَـئِكَ - is common to both genders in far distance demonstrative pronouns and is used only for human beings. Otherwise the singular form of the feminine تِلْكَ is used to refer to the broken plurals.

﴿تِلْكَ ٱلرُّسُلُ﴾

"*Those* messengers." (2:253)

﴿تِلْكَ ءَايَـٰتُ ٱللَّهِ﴾

"*These* are the Signs of Allah." (2:252)

*Examples:*

﴿ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ ﴾

"*This* is the Book; in it is guidance sure, without doubt." (2:2)

﴿ تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ﴾

*Those* messengers, We had made some to excel others." (2:253)

In the above examples, ذَٰلِكَ and تِلْكَ are also used for things of the near distance in order to emphasize the greatness or seriousness of the object pointed at.

﴿ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ﴾

"He (Musa) said, '*That* is what we have been seeking for.'" (18:64)

﴿ فَذَٰنِكَ بُرْهَٰنَانِ مِن رَّبِّكَ ﴾

So *those two*, are the proofs (of your prophethood) from your Fosterer." (28:32)

﴿ أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴾

"*Those* are on guidance from their Fosterer and those are the persons who are successful." (2:5)

﴿أَن يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّيٓ﴾

"*That* is (something) of what my Fosterer has taught me." (12:37)

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ أَفَلَا تَذَكَّرُونَ﴾

"*That* is Allah your Fosterer, so serve Him. Will you not then mind?" (10:3)

*Note:* In the last two examples ذَٰلِكُمَا and ذَٰلِكُمْ are used. Although they seem like dual and plural they are singular but the pronouns used are dual and plural.

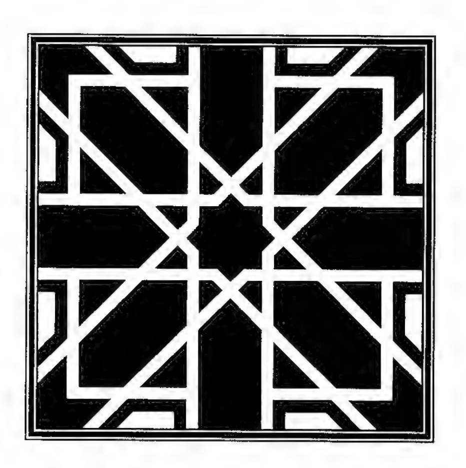
هَاهُنَا 'here' and هُنَالِكَ 'there and then' are demonstrative pronouns for place and time, e.g.

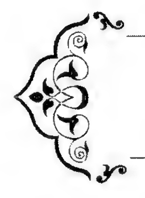
﴿فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ﴾

"So you and your Fosterer go and fight, we will certainly sit *here*." (5:24)

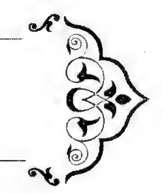
﴿هُنَالِكَ دَعَا زَكَرِيَّا﴾

"*There* did Zakariyya pray to his Fosterer." (3:38)





# Chapter 7



## RELATIVE PRONOUN

## إسمُ الْمَوْصُولِ

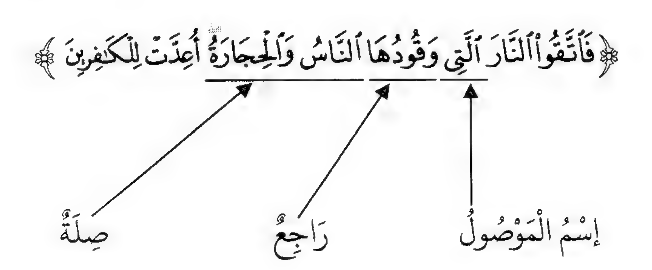
Relative nouns relate to or depend on the word before or after them. They indicate a particular thing but do not make complete sense.

| | مفرد<br>Singular | مثنّي<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مُذَكَّر<br>Masculine | اَلَّذِیْ<br>That one who/<br>That one which | اَلَّذَانِ<br>Those two who/<br>Those two which | اَلَّذِیْنَ<br>Those all who/That who/Those which |
| | | اَلَّذَيْنِ<br>Those two who/<br>Those two which<br>(Accusative & Genetive Case) | |
| مُؤنّث<br>Feminine | اَلَّتِیْ<br>That one who/<br>That one which | أَلَّتَانِ<br>Those two who/<br>Those two which | اَلاَّئِیْ / اَلاَّتِیْ<br>Those who/<br>Those which |

| | | اَلَّتَيْنِ<br>Those two who/<br>Those two which<br>(Accusative &<br>Genetive Case) | |
|---|---|---|---|

The relative sentence that follows the relative pronoun is called اَلصِّلَةُ. It completes the meaning of the relative sentence.

When the relative pronoun refers to any part of the اَلصِّلَةُ except the subject it must be repeated by an attached pronoun known as the عَائِدٌ or رَاجِعٌ. For example:




"Then be on your guard against the fire prepared for the infidels whose fuel will be human beings and stones." (2:24)

Here هَا is the attached pronoun – رَاجِعٌ:

*Examples:*

﴿ وَلَوۡ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُواْ لَوَلَّوُاْ ٱلۡأَدۡبَٰرَ ﴾

"And if *those* who do not believe fight with you, they would certainly turn (their) backs." (48:22)

﴿ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ﴾

"*Those* who believe and do righteous works." (13:29)

﴿وَٱلَّذَانِ يَأۡتِيَٰنِهَا مِنكُمۡ﴾

"And as *for the two men* who are guilty of the (indecency) from among you." (4:16)

﴿رَبَّنَآ أَرِنَا ٱلَّذَيۡنِ أَضَلَّانَا مِنَ ٱلۡجِنِّ وَٱلۡإِنسِ﴾

"Our Fosterer! Show us *those* who misled us from among the jinn and human beings." (41:29)

﴿ٱدۡفَعۡ بِٱلَّتِي هِيَ أَحۡسَنُ فَإِذَا ٱلَّذِي بَيۡنَكَ وَبَيۡنَهُۥ عَدَٰوَةٞ كَأَنَّهُۥ وَلِيٌّ حَمِيمٞ﴾

"Repel (evil) with *that which* is better. Then *he* between whom and you was enmity would become an intimate friend." (41:34)

﴿وَٱلَّٰتِي يَأۡتِينَ ٱلۡفَٰحِشَةَ مِن نِّسَآئِكُمۡ﴾

"And *as for those* of your women who are guilty of indecency." (4:15)

﴿وَٱلَّٰٓـِٔي يَئِسۡنَ مِنَ ٱلۡمَحِيضِ﴾

"And *for those of your women* who have passed the age of menstruation." (65:4)

﴿وَرَبَٰٓئِبُكُمُ ٱلَّٰتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِي دَخَلۡتُم بِهِنَّ﴾

"And your step daughters under your guardianship (born) of your wives unto *whom* you have gone in." (4:23)

﴿إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔي وَلَدْنَهُمْ﴾

"Their mothers are none other than *those* who gave them birth." (58:2)

مَنْ (who/whoever), مَا (what/whatever) are also used as relative nouns. مَنْ is used for living things and مَا is used for non-living things.

*Examples:*

﴿وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيْرِ عِلْمٍ﴾

"And among mankind is he *who* disputes regarding Allah without knowledge." (22:3)

﴿يَدْعُوا۟ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ﴾

"He prays to him *whose* harm is nearer than his benefit." (22:13)

﴿مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ﴾

"*Whoever* does righteous work, whether male or female..." (16:97)

﴿وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ﴾

"And We will definitely reward, those who are patient, with their reward (which will be) better than *that which* they used to do." (16:96)

﴿مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ ٱللَّهِ بَاقٍ﴾

"*That which* is with you passes away and *that which* is with Allah remains." (16:96)



# Chapter 8



## INTERROGATIVE PRONOUN

## إِسْمُ الإِسْتِفْهَام

Words used in the beginning of a sentence to ask a question are called interrogatives.

| What | مَاذَا/مَا |
|---|---|
| Why | لِمَاذَا/لِمَ |
| Who | مَنْ |
| For whom/for which (لِ + مَنْ) | لِمَنْ |
| What | ءَ |
| did | هَلْ |
| When | مَتىٰ |
| Since | مُنْذُ |
| Where | أَيْنَ |
| In what (فِيْ+مَا) | فِيْمَا |

| From where/ How come | أَنّٰى |
|---|---|
| How | كَيْفَ |
| How much | كَمْ |
| When | أَيَّانَ |
| Which one/ whose (masc.) | أَيٌّ |
| Which one/whose (Fem) | أَيَّةٌ |
| Do | أَمْ |
| About what (عَنْ+مَا) | عَمَّ/عَمَّا |
| From what (مِنْ + مَا) | مِمَّ/مِمَّا |

*Examples:*

﴿ قَالُوٓاْ أَءِنَّكَ لَأَنتَ يُوسُفُ ﴾

"They said, 'You! *Are* you indeed Yusuf'?" (12:90)

﴿ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَٰدَةً ﴾

"Say, '*What* thing is greater (as) witness'?" (6:19)

﴿ أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ ٱلْجَنَّةَ ﴾

"*Do* you think that you will enter the garden?" (2:214)

﴿ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ﴾

"*Who* is there who can recommend to Him except by His permission? (2:255)

﴿ وَمَا تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ ﴾

"And *what* is that in the right hand, O Moses?" (20:17)

﴿ يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ﴾

"They ask you *what* they should spend." (2:215)

﴿ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴾

"*Why* do you say that which you do not do?" (6:2)

﴿ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ﴾

"He said, 'O Maryam! *From where* (does) this (provision) come to you'?" (3:37)

﴿قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ﴾

"(She) said, 'O My Fosterer! *How* can I have a son.'" (3:47)

﴿قَالَ كَمْ لَبِثْتَ﴾

"*How* long did you stay (in the state of death)." (2:259)

﴿كَيْفَ نُنشِزُهَا﴾

"*How* We set them together." (2:259)

﴿قَالَ أَوَلَمْ تُؤْمِن﴾

"He (Allah) said, '*What*! Do you not believe'?" (2:260)

﴿لِّمَنِ الْمُلْكُ الْيَوْمَ﴾

"*To whom* belongs the power this day?" (40:16)

﴿أَيْنَ شُرَكَاؤُكُمُ﴾

"*Where* are those whom you claimed (that they were Our) partners?" (6:22)

﴿وَكَيْفَ تَكْفُرُونَ﴾

"*And how* would you reject." (3:101)

﴿أَئِنَّكُمْ لَتَشْهَدُونَ﴾

"*Do* you really bear witness?" (6:19)

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

"*Then which* of the favors of your Lord will ye deny (55:13)

﴿عَمَّ يَتَسَآءَلُونَ﴾

"*About what do* they ask one another?" (78:1)

﴿فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ﴾

"So let man see from *what* he was created." (86:5)

﴿مَتَىٰ نَصْرُ ٱللَّهِ﴾

"*When* will Allah's help come?" (2:214)

﴿يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ﴾

"They ask, '*When* is the Day of Judgment'?" (51:12)

﴿مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

"*Who* created the skies and the Earth?" (29:61)

﴿أَيَّ مُنقَلَبٍ يَنقَلِبُونَ﴾

"*To which* place of turning back they will turn back (26:227)

﴿أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا﴾

"*Which* of you has this (chapter of the Qur'an) increased in belief?" (9:124)

The combination of مَنْ and عَنْ is عَمَّنْ (from whom) or مَنْ is combined with أَمْ, the conjunction (or) as أَمَّنْ (or how/or who).

﴿أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ﴾

"*Is he who* devoutly prostrates and stands (for worship) during the hours of night…" (39:9)

﴿أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ﴾

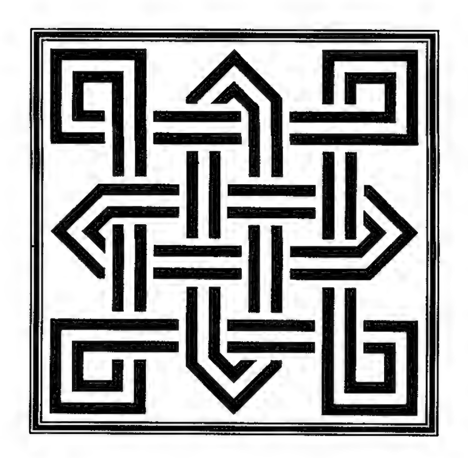
"*Or who is it* that has power over the hearing and the sight?" (10:31)

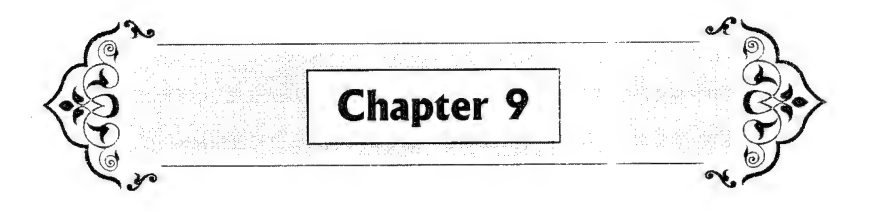
﴿أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

"*Who is it*, Who has created the skies and the Earth?" (27:60)

﴿أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ﴾

"*Who is it*, Who responds to the distressed when he prays to Him?" (27:62)






# POSSESSIVE PHRASE

## اَلْمُرَكَّبُ الإِضَافِى

The possessive phrase is a combination of two nouns in which the first noun is owned by or in possession of the second noun.

*Examples:*

| | |
|---|---|
| نَارُ اللهِ | Allah's fire/Fire of Allah |
| رَسُوْلُ اللهِ | Allah's Prophet |
| نَصْرُ اللهِ | Allah's Help |
| حَدِيْثُ الْجُنُوْدِ | The story of the armies |
| حِزْبُ الشَّيْطَانِ | The group of satans |
| صَاحِبُ الْحُوْتِ | The companion of the fish |
| يَوْمُ الْفَصْلِ | The Day of Decision |

In English the possession can be denoted by apostrophe 'S' or by the use of the word "of", as displayed in the above examples.

- In a possessive phrase, the first noun is called الْمُضَافُ (possessed) and the second noun is called الْمُضَافُ اِلَيْه (possessor).
- الْمُضَافُ will always be an indefinite (common) noun and it will never have the article 'الْ' with it.
- الْمُضَافُ can have the *a'raab dammah* (ــُـ), *fatha* (ــَـ) or *kasrah* (ــِـ) on it but it will never have nunnation (تَنْوِيْن/ـــٌ ـــً ـــٍ).
- The second noun, the الْمُضَافُ إِلَيْه is generally (but not always) a proper noun or otherwise is particularized by prefixing 'الْ'.

Examples in which الْمُضَافُ اِلَيْه is a common noun:

﴿إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ﴾

"This (Qur'an) is certainly *the word of an honored messenger*." (69:40)

﴿وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا﴾

"*And the requital of an evil* is an evil similar to it." (42:40)

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ﴾

"So whoever does good *equivalent in weight*, *even to a small particle*, will see it." (99:7)

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

"And from *the evil of the envier* when he envies." (113:5)

- The last letter of the الْمُضَاف إليه will always have *tanwin kasrah* (ٍ) or *kasrah* (ِ) i.e it will always be dqd (genitive).
- الْمُضَاف اِلَيْه can also be in the form of a pronoun. However the pronoun will not bear *kasrah* (ِ) on it.

*Examples:*

﴿ وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ ﴾

"So that I may complete *My favor* on you." (2:150)

﴿ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ﴾

"*His wealth* and that which he earned will not save him." (111:2)

﴿ وَٱللَّهُ وَلِيُّهُمَا وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴾

"While Allah was *their Guardian*. And on Allah then, let the believers (put their) trust." (3:122)

﴿ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ﴾

"But if you are patient and guard yourselves, *their plot* will not harm you in anything." (3:120)

﴿ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴾

"In *her neck* (there will be) a rope of palm-fibre!" (111:5)

﴿ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ ﴾

"Do not drive them out from *their houses*." (65:1)

﴿ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴾

"For you *your religion* (or judgment) and for me my religion (or judgment)." (109:6)

﴿ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا وَٱسْتَكْبَرُوا۟ ﴾

"And those who deny *Our signs* and (turn away) from them considering themselves great." (7:36)

﴿ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا ﴾

"Why do you stop from *the path of Allah*, one who believes, seeking crookedness in it." (3:99)

﴿ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ﴾

"And hold together (and be united) through *the rope of Allah* and do not be divided." (3:103)

﴿ وَيَوْمَ ٱلْقِيَـٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ ﴾

"And on *the Day of Resurrection,* they will be sent towards a severe punishment." (2:85)

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ﴾

"Did you not consider how your Fosterer dealt with *the owners of the elephant*?" (105:1)

﴿أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ﴾

"Those will be *the inhabitants of the fire*, in it they will stay." (2:39)

﴿فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ﴾

"He has surely gone astray from *the balanced way*." (2:108)

﴿وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ﴾

"And that *is the reward of the doers of good*." (5:85)

- If the مُضَافٌ is dual or plural the 'ن' will be dropped in possession. Thus "ـَـانِ"and "ـَـيْنِ" become "ـَـا"and "ـَـيْ", "ـُـوْنَ" and "ـِـيْنَ" become "ـُـوْ" and "ـِـيْ" respectively in the nominative.

*Examples:*

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

"No! *Both His Hands are spread out*." (5:64)

﴿فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا﴾

"So We made this (event) an exemplary punishment for those who were in *front of them (witnessing it)* and those who came after them." (2:66)

﴿يَـٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ﴾

"O *children of Israel*! Remember My favor with which I favored you." (2:40)

*Note:* The body parts which are in pairs will always be dual and considered feminine.

- If the demonstrative noun (إسْمُ الاِشَارَةِ) comes in a possessive sentence it will come after the possessive phrase.

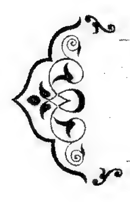
*Examples:*

﴿قَالَ إِنِّيٓ أُرِيدُ أَنۡ أُنكِحَكَ إِحۡدَى ٱبۡنَتَيَّ هَـٰتَيۡنِ﴾

"He said, 'I intend to marry you to one of *these two daughters of mine*.'" (28:27)

﴿ٱذۡهَبُواْ بِقَمِيصِي هَـٰذَا﴾

"Go with *this shirt of mine*." (12:93)



# Chapter 10



## DESCRIPTIVE PHRASE
## اَلْمُرَكَّبُ التَّوْصِيْفِيْ

The descriptive phrase is a combination of two nouns wherein the second noun describes the first. In such cases the second noun will be an adjective.

The *first noun is called* اَلْمَوْصُوْفُ *or* اَلْمَنْعُوْتُ.

The second noun i.e. the adjective is called اَلصِّفَتُ or اَلنَّعْتُ.

اَلْمَوْصُوْفُ *and* اَلصِّفَتُ *will be in full agreement with each other in* terms of

- TYPE : definite (اَلْمَعْرِفَةُ) and indefinite (اَلنَّكِرَةُ)

If the noun is a definite noun then the adjective will also be definite. Similarly if the noun is an indefinite noun then the adjective will also be indefinite.

Some examples of indefinite nouns are listed below:

﴿وَلَهُمۡ عَذَابٌ عَظِيمٌ﴾

"And for them there is a *great punishment.*" (2:7)

﴿إِنَّهُۥ لَكُمۡ عَدُوٌّ مُّبِينٌ﴾

"(As) he is your *open enemy.*" (36:60)

﴿سَلَٰمٌ قَوۡلًا مِّن رَّبٍّ رَّحِيمٍ﴾

"'Peace,' (will be) the word from *the Merciful Fosterer.*" (36:58)

Some examples of definite nouns are listed below:

﴿وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ﴾

"And your Fosterer, He is certainly *the Mighty, the Merciful.*" (26:68)

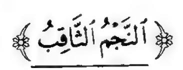
﴿ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ﴾

"Guide us to *the straight path.*" (1:6)

- GENDER -- جِنْس : masculine or feminine.

If the noun is masculine then the adjective will also be masculine and vice versa.

Some examples of masculine nouns:



"*(It is) the piercing star.*" (86:3)

﴿ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴾

"He will be called to account, with an *easy accountability.*" (84:8)

A feminine noun will have the adjective feminized with " ة " called التَاء المَرْبُوْطَة.

Some examples of feminine nouns:

﴿ فِي عِيشَةٍ رَّاضِيَةٍ ﴾

"Then he will lead *a life of pleasure.*" (101:7)

﴿ نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ﴾

"*The denying, sinful forelock.*" (96:16)

- NUMBER – العَدَدُ: singular, dual or plural.

If the noun is singular the adjective will also be singular. Similar is the case for duals and plurals.

*Examples:*

﴿ بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴾

"Certainly this is a *Glorious Qur'an.*" (85: 21)

﴿ بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِي صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ﴾

"Certainly, those are *clear signs* in the bosoms of those who are given knowledge." (29:49)

***CASE ENDING (E'raab – إِعْرَاب) :***

If the noun is in nominative, accusative or genitive case, the adjective will also be in the nominative, accusative or genitive case respectively.

ـٌ or Nominative – حَالَةُ الرَّفع i.e. ـُ

ـً or Accusative – حَالَةُ النَّصَبِ i.e. ـَ

ـٍ or Genitive – حَالَةُ الجَرِّ i.e. ـِ

*Nominative:* ﴿فَضۡلٗا مِّن رَّبِّكَۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ﴾

"A grace from your Fosterer, that is the *great achievement.*" (44:57)

*Accusative:* ﴿جَزَآءٗ مِّن رَّبِّكَ عَطَآءً حِسَابٗا﴾

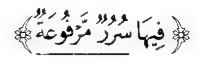
"Reward from your Fosterer, *a gift (for the) account (of good deeds).*" (78:36)

*Genitive:* ﴿لِيَوۡمٍ عَظِيمٖ﴾

"For *a Great Day.*" (83:5)

If الْمَوْصُوْفُ is a broken plural or a group of non-living things, then the الصِفَةُ will be singular and feminine.

*Examples:*



"Therein are *raised couches*." (88:13)

﴿ وَنَمَارِقُ مَصْفُوفَةٌ ﴾

"And *cushions set in rows*." (88:15)

﴿ وَزَرَابِيُّ مَبْثُوثَةٌ ﴾

"And *carpets spread*." (88:16)

﴿ وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ ٱللَّهِ ﴾

"And *pure mates* and pleasure from Allah." (3:15)

In a possessive phrase (اَلْمُرَكَّبُ الإِضَافِيْ ) the الْمُضَافُ will be considered a proper noun therefore its adjective will be made definite by adding the article "اَلْ ".

*Example:*

1. بَيْتُ اللهِ الْحَرَامُ

The *holy house* of Allah.

بَيْتٌ is a common noun. However here it comes in the possessive case and acts as الْمُضَافُ and will thus because a proper noun. The definite article "اَلْ " is added to the adjective حَرَامٌ to bring it in agreement with the proper noun.

2. ﴿ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴾

"These are *Verses of the Book* that makes (things) clear." (28:2)

الْمُبِينِ is the adjective of الْكِتَابِ and they are in agreement with each other in terms of number, gender etc.

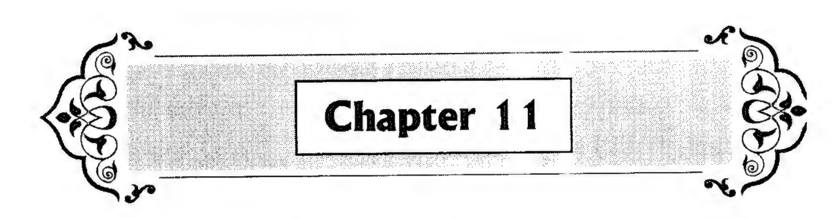
3. بَيْتُ اللهِ الْعَظِيمُ

The *great house* of Allah.

4. بَيْتُ اللهِ الْعَظِيمِ

The house of *Allah*, the Greatest.

In the above sentences it is clearly understood by the *E'raab* – إِعْرَاب which noun the adjective is describing.




# SIMPLE NOMINAL SENTENCE

## اَلْجُمْلَةُ الاِسْمِيَّةُ

A nominal sentence generally comprises of two components. Tl subject of the sentence is called اَلْمُبْتَدَأ and the predicate is calle اَلخَبَرُ.

For example:

مُحَمَّدٌ رَسُوْلٌ

Muhammad is a messenger.

مُحَمَّدٌ is the subject (اَلْمُبْتَدَأ) and رَسُوْلٌ is the predicate (اَلخَبَرُ).

﴿وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴾

"And Allah is the All-Hearing, the All-Knowing." (24:2

Here اللّٰهُ is the subject, (اَلْمُبْتَدَأ) and سَمِيعٌ عَلِيمٌ is the predica (اَلخَبَرُ).

***THE SUBJECT*** - الْمُبْتَدَأُ:

الْمُبْتَدَأُ is a proper noun (الْمَعْرِفَةُ). If it is not a proper noun then the article 'اَلْ' will be prefixed.

اَلْقُرْاٰنُ كِتَابٌ

The Qur'an is a book.

It is in the nominative case, حَالَةُ الرَّفْعِ (ـٌ or ـُ).

It will be in agreement with the predicate in terms of number (الْعَدَدُ) and gender (الْجِنْسُ).

﴿وَأَنتُمْ ظَـٰلِمُونَ﴾

"And you were unjust." (2:92)

الْمُبْتَدَأُ can be a word or a phrase but it cannot be a verb or a genitive phrase.

﴿إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ﴾

"*The most honored of you* with Allah is certainly the one who guards most (against evil)." (49:13)

﴿ٱلْحُرُّ بِٱلْحُرِّ﴾

"*The free* for the free." (2:178)

***THE PREDICATE*** –الْخَبَرُ:

It is always a common noun (النَّكِرَةُ).

The الْخَبَرُ is مَرْفُوْعٌ ( ـُ or ـٌ).

The predicate generally agrees with the subject in number (singular, dual or plural) and in gender (masculine or feminine).

When الْمُبْتَدَأ is a broken plural of non-human objects (غَيْر عَاقِل) the predicate will be feminine singular. For example,

﴿بُيُوتُهُمْ خَاوِيَةً﴾

"Their houses fallen down." (27:52)

The الْخَبَرُ can be a proper noun when it is not an adjective.

﴿أَنتَ مَوْلَىٰنَا﴾

"You are our Gaurdian." (2:286)

أَنْتَ is the subject (الْمُبْتَدَأ), and مَوْلاَنَا is the predicate ( الْخَبَرُ).

﴿أَنَا يُوسُفُ وَهَٰذَآ أَخِي﴾

"I am Yusuf and this is my brother." (12:90)

In a nominal sentence that has a predicate as a proper noun a detached pronoun (which is in accordance with the subject in gender and number) is placed between the subject and the predicate.

*Examples:*

﴿ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴾

"And those are the persons who are successful." (2:5)

الخَبَرُ can be a word, phrase or a sentence. It can also be a genitive phrase.

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴾

"All Praise is due only for Allah, the *Fosterer of the worlds*." (1:2)

﴿ وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ﴾

"And your God is One God." (2:163)

If the predicate is a sentence, then a pronoun is used which points towards the subject.

﴿ ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَٰشِعُونَ ﴾

"Those who are humble during their worship (*salat*)." (23:2)

﴿ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِ ﴾

"And who is more unjust than one who hides a testimony *which he has from Allah?" (2:140)*

*Examples:*

﴿وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ﴾

"And Allah is the Mighty, the Inflictor of retribution." (3:4)

﴿تِلْكَ حُدُودُ ٱللَّهِ﴾

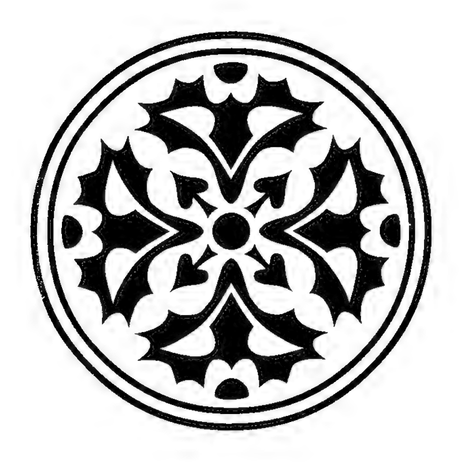
"Those are the limits (imposed by) Allah." (2:229)

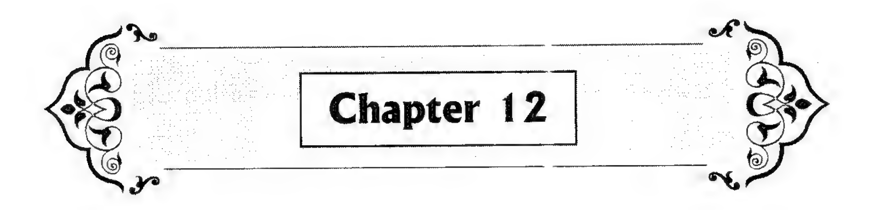
﴿تِلْكَ ءَايَٰتُ ٱلْقُرْءَانِ﴾

"Those are the signs of the Qur'an." (27:1)

﴿هَٰذَا سِحْرٌ مُّبِينٌ﴾

"This is clear magic." (27:13)





# Chapter 12

## VERB

## الفِعْلُ

Verb is an action word in relation to time that is past, present and future. According to tense, the verbs can be divided into:

*Past tense* (الْفِعْلُ الْمَاضِى) : Here the action has been completed, therefore it is past tense.

*Present tense* (الْفِعْلُ الْمُضَارِع): It is also called imperfect tense because the action is incomplete i.e. it is being done in the present or will be done in the future.

### Past Tense — الفِعْلُ الماضى

In Arabic, verbs are mostly tri-literal i.e. three lettered. They are of two kinds:

1. Consonant Verbs – اَلأَفْعَالُ الصَّحِيْحَةُ : They are based on three sound consonants. This chapter deals with these kinds of verbs.

2. Weak Verbs – اَلْأَفْعَالُ الْمُعْتَلَّةُ: These are called weak verbs and may have one or more of the vowels (ا- و- ى) in their tri-literal formation. These vowels (ا- و- ى) are called حُرُوف العِلَّة.

For example:

وَعَدَ – to promise

قَالَ – to say

رَمَى – to throw

We will deal with the weak verbs in subsequent chapters.

### *Consonant Verbs* – اَلأفْعَالُ الصَّحِيْحَةُ

- The basic or root word is based on the verb فَعَلَ (ف-ع-ل) giving the meaning "He did". ف represents the first radical, ع the second and ل the third radical. The root verb is always masculine-third person-singular.

Likewise some other examples are:

ضَرَبَ – To hit

فَتَحَ – To open

نَصَرَ – To help

- The *a'raab* (ـَــِــُ الإعْرَاب) of letter ف and ل is not variable in the root, but the *a'raab* (ـَــِــُ الإعْرَاب) on ع is variable, i.e. it can bear *fatha* (ـَ), *kasrah* (ـِ) or *dammah* (ـُ).

*Examples:*

| فَعَلَ | فَعِلَ | فَعُلَ |
|---|---|---|
| كَفَرَ<br>to deny | سَمِعَ<br>to listen | كَرُمَ<br>to be genorous |
| نَظَرَ<br>to see | شَرِبَ<br>to drink | بَعُدَ<br>to be far distant |
| دَخَلَ<br>to enter | حَزِنَ<br>to grieve | حَسُنَ<br>to be good |

Past tense table of فَعَلَ (ف-ع-ل) is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | فَعَلَ<br>He did | فَعَلاَ<br>They both did | فَعَلُوْا<br>They all did |
| مؤنّث غائب<br>3rd person feminine | فَعَلَتْ<br>She did | فَعَلَتَا<br>They both did | فَعَلْنَ<br>They all did |
| مذكّر مخاطب<br>2nd person masculine | فَعَلْتَ<br>You did | فَعَلْتُمَا<br>You both did | فَعَلْتُمْ<br>You all did |
| مؤنّث مخاطب<br>2nd person feminine | فَعَلْتِ<br>You did | فَعَلْتُمَا<br>You both did | فَعَلْتُنَّ<br>You all did |
| متكلّم<br>First person<br>(Masculine/Feminine) | فَعَلْتُ<br>I did | - | فَعَلْنَا<br>We did |

From the above table we note the following important points:

- With the addition of letters i.e. suffixes to the root فَعَلَ (ف-ع-ل), the meaning of the verb will change. There are no prefixes used.

In every verb there is a corresponding pronoun hidden in the word. Therefore, we do not need to use explicit pronouns to specify the doer. The following table shows the corresponding pronoun hidden in each verb formation.

Also note the suffixes added to فَعَلَ to make the pattern.

| | مفرد Singular | | مثنّى Dual | | جمع Plural | |
|---|---|---|---|---|---|---|
| مذكّر غائب 3rd person Masculine | فَعَلَ He did | | فَعَلاَ They both did | | فَعَلُوْا They all did | |
| | Suffix- | Hidden pronoun هُوَ | Suffix اَ | Hidden pronoun هُمَا | Suffix وْا | Hidden pronoun هُمْ |
| مؤنّث غائب 3rd person Feminine | فَعَلَتْ She did | | فَعَلَتَا They both did | | فَعَلْنَ They all did | |
| | Suffix تْ | Hidden pronoun هِيَ | Suffix تَا | Hidden pronoun | Suffix نَ | Hidden pronoun هُنَّ |

| | | | | | | |
|---|---|---|---|---|---|---|
| مذكّر مخاطب<br>2nd person Masculine | فَعَلْتَ<br>You did | | فَعَلْتُمَا<br>You both did | | فَعَلْتُمْ<br>You all did | |
| | Suffix<br>ـتَ | Hidden pronoun<br>أَنْتَ | Suffix<br>ـتُمَا | Hidden pronoun<br>أَنْتُمَا | Suffix<br>ـتُمْ | Hidden pronoun<br>أَنْتُمْ |
| مؤنّث مخاطب<br>2nd person Feminine | فَعَلْتِ<br>You did | | فَعَلْتُمَا<br>You both did | | فَعَلْتُنَّ<br>You all did | |
| | Suffix<br>ـتِ | Hidden pronoun<br>أَنْتِ | Suffix<br>ـتُمَا | Hidden pronoun<br>أَنْتُمَا | Suffix<br>ـتُنَّ | Hidden pronoun<br>أَنْتُنَّ |
| متكلّم<br>First person (Masculine/ Feminine) | فَعَلْتُ<br>I did | | - | | فَعَلْنَا<br>We did | |
| | Suffix<br>ـتُ | Hidden pronoun<br>أَنَا | | | Suffix<br>ـنَا | Hidden pronoun<br>نَحْنُ |

سَمِعَ is on the pattern of فَعِلَ and بَعُدَ is on the pattern of فَعُلَ.

The past tense table of سَمِعَ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | سَمِعَ He heard | سَمِعَا They both heard | سَمِعُوْا They all heard |
| مؤنّث غائب 3rd person feminine | سَمِعَتْ She heard | سَمِعَتَا They both heard | سَمِعْنَ They all heard |
| مذكّر مخاطب 2nd person masculine | سَمِعْتَ You heard | سَمِعْتُمَا You both heard | سَمِعْتُمْ You all heard |
| مؤنّث مخاطب 2nd person feminine | سَمِعْتِ You heard | سَمِعْتُمَا You both heard | سَمِعْتُنَّ You all heard |
| متكلّم First person (Masculine/Feminine) | سَمِعْتُ I heard | - | سَمِعْنَا We heard |

The Past tense table of بَعُدَ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | بَعُدَ<br>He became distant | بَعُدَا<br>They both became distant | بَعُدُوْا<br>They all became distant |
| مؤنّث غائب<br>3rd person feminine | بَعُدَتْ<br>She became distant | بَعُدَتَا<br>They both became distant | بَعُدْنَ<br>They all became distant |
| مذكّر مخاطب<br>2nd person masculine | بَعُدْتَ<br>You became distant | بَعُدْتُمَا<br>You both became distant | بَعُدْتُمْ<br>You all became distant |
| مؤنّث مخاطب<br>2nd person feminine | بَعُدْتِ<br>You became distant | بَعُدْتُمَا<br>You both became distant | بَعُدْتُنَّ<br>You all became distant |
| متكلّم<br>First person (Masculine/Feminine) | بَعُدْتُ<br>I became distant | - | بَعُدْنَا<br>We became distant |

*Examples:*

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ﴾

"Did you not consider, how your Fosterer *dealt* with the owners of the elephant?" (105: 1)

﴿ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ﴾

"Who believe in the unseen and establish worship (*salat*) and spend from that which *We have provided for them.*" (2:3)

﴿أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ﴾

"That Allah is *displeased* with them and they will stay in the punishment." (5:80)

﴿قَالُوٓا۟ ءَأَنتَ فَعَلْتَ هَٰذَا بِـَٔالِهَتِنَا يَٰٓإِبْرَٰهِيمُ﴾

"They said, 'Did *you do this* to our gods, O Ibrahim?'" (21:62)

﴿فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ﴾

"So their commerce is of *no gain*, and they do not receive guidance." (2:16)

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ﴾

"And when We (Allah) said to the angels, 'Bow down before Adam,' *they bowed down* except Iblis." (2:34)

﴿وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُواْ﴾

"Though earlier they were seeking a victory over those who *did not believe*." (2:89)

﴿وَلَمَّا بَرَزُواْ لِجَالُوتَ﴾

"And when *they went out against* Jalut and his forces." (2:250)

﴿حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ﴾

"Until when *he reached* the setting place of the sun (west)." (18:86)

﴿أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓاْ أَن يَتَّخِذُواْ عِبَادِى مِن دُونِىٓ أَوْلِيَآءَ﴾

"Then, do those who do not believe *think* that they can take My servants as guardians besides Me?" (18:102)

Sometimes in second person masculine plural "ـُو" is added for the flow of pronunciation. It does not imply any meaning to the word.

﴿وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ﴾

"And now *you have come to Us* Alone as We had created you." (6:94)

﴿سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَٰمِتُونَ﴾

"It is the same to you *whether you invite them* or you be silent." (7:193)

﴿وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ﴾

"And when *you withdraw from them* and that which they serve (worship) except Allah, then seek refuge in the cave." (18:16)

If the third person masculine plural فَعَلُوْا comes with a pronoun, the alif, 'ا' of فَعَلُوْا will be dropped.

﴿كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ﴾

"Nor did they (usually) forbid one another the iniquities which *they committed.*" (5:79)

﴿وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ﴾

"To us they *did no harm*, but they harmed their own souls." (2:57)

﴿فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ﴾

"Then those who believe in him and honor him and help him and follow the light that is sent down with him." (7: 157)

**The Use of 'قَدْ':**

The word 'قَدْ' gives the meaning of certainly/verily/has/have/ indeed. It is used before the past perfect tense.

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا﴾

"Allah has *indeed* heard the statement of her who pleads with you concerning her husband." (58:1)

﴿وَقَدْ أَنزَلْنَآ ءَايَـٰتٍۭ بَيِّنَـٰتٍ﴾

"And We *indeed* sent down clear signs." (58:5)

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ﴾

"Successful *indeed* are the believers." (23:1)

﴿قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ﴾

"We *indeed* know that which the Earth reduces from them." (50:4)

﴿قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَـٰنِكُمْ﴾

"Allah has *indeed* appointed for you (the procedure for the) dissolution of your oaths." (66:2)

Sometimes an additional 'لَ' is prefixed to 'قَدْ' which further emphasizes the meaning of the verb and is written as 'لَقَدْ'.

*Examples:*

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ﴾

"We had *indeed* created man in the best form." (95:4)

﴿لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ﴾

"We had *indeed* taken a pledge from the children of Israel." (5:70)

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ﴾

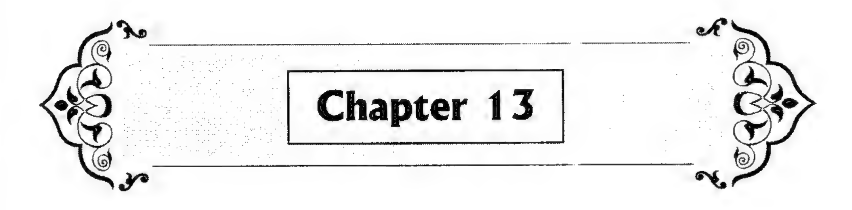
"Allah has *indeed* turned (mercifully) to the prophet." (9:117)

﴿وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا﴾

"And he had *indeed* led astray a large group of people from among you." (36:62)

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ﴾

"And he *indeed* saw him (Jibreel) in another descent." (53:13)




# VERBAL SENTENCE

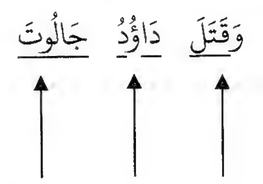
## اَلْجُمْلَةُ الْفِعْلِيَّةُ

In a verbal sentence, the sentence begins with a verb. For example:

﴿ وَقَتَلَ دَاوُدُ جَالُوتَ ﴾

"And Dawood *killed* Jalut." (2:251)

Verbal sentence comprises a verb, subject and an object. Usually the verb comes first followed by the subject and then the object.




The subject and the object are nouns. The subject is called اَلْفَاعِلُ and the object is called اَلْمَفْعُوْلُ or اَلْمَفْعُوْلُ بِهِ.

The subject (اَلْفَاعِلُ) is always in a nominative state i.e حَالَةُ الرَّفْعِ bearing *dammah* (ـُـ) or *tanwin dammah* (ـٌـ) on it.

*Example:*

دَاوُدُ

The object (اَلْمَفْعُوْلُ بِهِ) is always in an accusative state i.e.حَالَةُ النَّصْبِ bearing *fatha* (ـَـ) or *tanwin fatha* (ـًـ) on it.

*Example:*

جَالُوتَ

When the noun follows a preposition it will be in the genitive state i.e. حَالَةُ الْجَرِّ with a *kasrah* (ـِـ) or *tanwin kasrah* (ـٍـ).

*Examples:*

﴿قَالُوٓاْ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ﴾

"They said, '*We believe* in Allah Who is One.'" (40:84)

﴿ذَهَبَ ٱللَّهُ بِنُورِهِمْ﴾

"Allah *took away* their light." (2:17)

Pronouns are not required to be mentioned separately as subject (اَلْفَاعِلُ) because they are hidden in the verb itself. For example:

خَلَقْتُ – I created.

In 'خَلَقْتُ' the hidden pronoun is "I".

﴿وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَـٰكُمْ﴾

"And when *We parted* the sea for you and delivered you." (2:50)

In 'فَرَقْنَا' the hidden pronoun is 'we'.

When the object (اَلْمَفْعُوْلُ بِهِ) is a pronoun, it usually precedes the subject (اَلْفَاعِلُ) after the verb.

﴿إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا﴾

"Except the one who is permitted by the Beneficent and he speaks aright." (78:38)

﴿فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ﴾

"So Musa struck him with his fist thus killing him." (28:15)

If the subject is in the form of a broken plural of non-human objects, the verb used will be feminine singular.

﴿أُولَٰٓئِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ﴾

"Those are the persons whose deeds have become *fruitless* in the world and the hereafter." (3:22)

If the subject (اَلْفَاعِلُ) is given in a sentence (not in the form of hidden pronoun) then a singular verb is used irrespective of the subject (singular, dual or plural). If a second verb is required, then it should be according to the subject.

﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ﴾

"When the hypocrites *come* to you *they say,* 'We bear witness that you are certainly a Messenger of Allah.'" (63:1)

Here, جَاءَ is a singular verb even though the object الْمُنَافِقُونَ is plural. The second verb قَالُوا is a plural verb in accordance with الْمُنَافِقُونَ.

*Examples:*

﴿ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴾

"And *responds* to its Fosterer, a duty incumbent on it." (84:2)

﴿ عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ﴾

"(Every) soul (everyone) *will know* what (deeds) it has brought for presentation." (81:14)

﴿ عَبَسَ وَتَوَلَّىٰٓ ﴾

"He (Muhammad) *frowned* and turned his back." (80:1)

﴿ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴾

"He *raised* its height and then set it in equilibrium." (79:28)

﴿ وَخَلَقْنَٰكُمْ أَزْوَٰجًا ﴾

"And *We created* you in pairs." (78: 8)

﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا﴾

"And *We made* your sleep for rest." (78:9)

﴿ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟﴾

"Allah *sets forth* an example for those who do not believe." (66:10)

﴿خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ﴾

"*He created* the skies and the Earth in reality." (64:3)

﴿أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ﴾

"*We took* a pledge from you (children of Israel) and *raised* the mountain above you." (2:63)

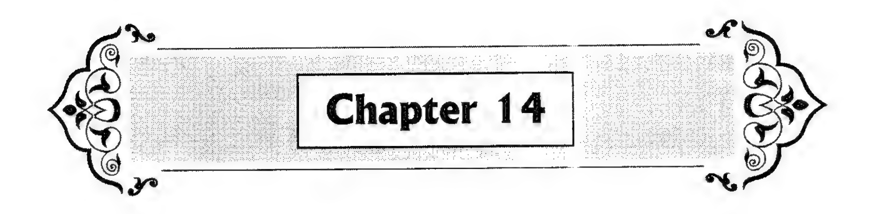
﴿إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ﴾

"When *it rose,* move away from their cave to the right." (18:17)

﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا﴾

"So when *they reached* the junction between the two (seas), they both forgot their fish." (18:61)






# HAMZATED VERB

## اَلْفِعْلُ الْمَهْمُوْزُ

Verbs with *hamzah* (أ) as initial, middle or final radical are called hamzated verbs (اَلْفِعْلُ الْمَهْمُوْزُ) .

1. Hamzah as the first radical:

The *hamzah* is a consonant. Hence it can be the initial or first radical. For example:

أَكَلَ – to eat　　　　أَخَذَ – to take

There is no change in the past tense conjugation. It follows the same pattern as فَعَلَ. Past tense conjugation of أَكَلَ is as tabulated below:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | أَكَلَ<br>He ate | أَكَلَا<br>They both ate | أَكَلُوْا<br>They all ate |
| مؤنّث غائب<br>3rd person feminine | أَكَلَتْ<br>She ate | أَكَلَتَا<br>They both ate | أَكَلْنَ<br>They all ate |

| مذكّر مخاطب<br>2nd person masculine | أَكَلْتَ<br>You ate | أَكَلْتُمَا<br>You both ate | أَكَلْتُمْ<br>You all ate |
|---|---|---|---|
| مؤنّث مخاطب<br>2nd person feminine | أَكَلْتِ<br>You ate | أَكَلْتُمَا<br>You both ate | أَكَلْتُنَّ<br>You all ate |
| متكلّم<br>First person (Masculine/Feminine) | أَكَلْتُ<br>I ate | - | أَكَلْنَا<br>We ate |

2. Hamzah as the middle radical, for example:

سَأَلَ – to ask

سَئِمَ – to disgust

Past tense conjugation of سَأَلَ is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | سَأَلَ<br>He asked | سَأَلاَ<br>They both asked | سَأَلُوْا<br>They all asked |
| مؤنّث غائب<br>3rd person feminine | سَأَلَتْ<br>She asked | سَأَلَتَا<br>They both asked | سَأَلْنَ<br>They all asked |
| مذكّر مخاطب<br>2nd person masculine | سَأَلْتَ<br>You asked | سَأَلْتُمَا<br>You both asked | سَأَلْتُمْ<br>You all asked |

| مؤنّث مخاطب<br>2nd person feminine | سَأَلْتِ<br>You asked | سَأَلْتُمَا<br>You both asked | سَأَلْتُنَّ<br>You all asked |
|---|---|---|---|
| متكلّم<br>First person<br>(Masculine/Feminine) | سَأَلْتُ<br>I asked | - | سَأَلْنَا<br>We asked |

It follows the same pattern as the root word فَعَلَ.

3. Hamzah as the third radical, for example:

قَرَأَ – to read

دَرَأَ – to repell

Past tense conjugation of قَرَأَ is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | قَرَأَ<br>He read | قَرَأَا<br>They both read | قَرَأُوْا<br>They all read |
| مؤنّث غائب<br>3rd person feminine | قَرَأَتْ<br>She read | قَرَأَتَا<br>They both read | قَرَئْنَ<br>They all read |
| مذكّر مخاطب<br>2nd person masculine | قَرَأْتَ<br>You read | قَرَأْتُمَا<br>You both read | قَرَأْتُمْ<br>You all read |

| مؤنّث مخاطب<br>2nd person feminine | قَرَأْتِ<br>You read | قَرَأْتُمَا<br>You both read | قَرَأْتُنَّ<br>You all read |
|---|---|---|---|
| متكلّم<br>First person<br>(Masculine/Feminine) | قَرَأْتُ<br>I read | - | قَرَأْنَا<br>We read |

It follows the same pattern as the root word فَعَلَ.

*Examples:*

﴿لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا﴾

"They will not speak, except the one who is *permitted* by the Beneficent and he speaks aright." (78:38)

﴿وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ﴾

"And *responds* to its Fosterer, a duty incumbent on it." (84:2)

﴿أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ﴾

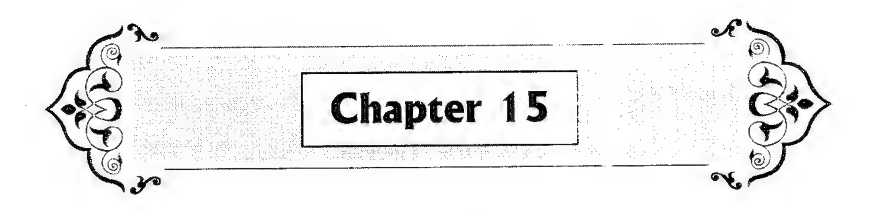
"Do you not know that your father *had taken* an undertaking from you in (the name of) Allah." (12:80)

﴿سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ﴾

"A questioner *asked about* the punishment to befall." (70:1)

﴿فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ﴾

"So when you *recite* the Qur'an, seek the protection of Allah from the accursed devil." (16:98)



# Chapter 15

## WEAK VERBS–I

## اَلأفْعَالُ الْمُعْتَلّةُ

### Assimilated Verb – المِثَالُ

Words in which the vowels (ا– و– ى) are present are called weak verbs. We have seen that when *alif*, 'ا' comes with any of the *e'raab* (ـَـ ـِـ ـُـ) it is not *alif*, 'ا' but *hamza* 'ء' as in the hamzated verbs (المَهْمُوْز).

There are three types of weak verbs based on the positions taken by the weak letters (ا– و– ى) in the root word فَعَلَ.

Assimilated verb – المِثَالُ

Hollow Verb – الأَجْوَفُ

Defective Verb – النَاقِصُ

When we deal with weak verbs we notice that they deviate from the pattern of the root word فَعَلَ, and we, therefore, study each kind in detail along with the exceptions we encounter in the pattern.

In this chapter, we will deal with the assimilated verb (المِثَالُ) in detail and the hollow verb (الأَجْوَفُ) and defective verb (النَاقِصُ) will be discussed in the following chapters.

## ASSIMILATED VERB - المِثَالُ

In this kind of verb, the initial radical is weak. i.e و or ى and comes in the place of ف. The patterns will be according to the pattern of فَعَلَ and you will not observe any change. They are of two basic kinds.

المِثَال الوَاوِى : Where و comes in place of ف , the first radical.

وَعَدَ – To promise

وَزَنَ – To weigh

وَجَدَ – To obtain/get

Past tense conjugation of وَعَدَ is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | وَعَدَ<br>He promised | وَعَدَا<br>They both promised | وَعَدُوْا<br>They all promised |
| مؤنّث غائب<br>3rd person feminine | وَعَدَتْ<br>She promised | وَعَدَتَا<br>They both promised | وَعَدْنَ<br>They all promised |

| مذكّر مخاطب<br>2nd person masculine | وَعَدْتَ<br>You promised | وَعَدْتُمَا<br>You both promised | وَعَدْتُمْ<br>You all promised |
|---|---|---|---|
| مؤنّث مخاطب<br>2nd person feminine | وَعَدْتِ<br>You promised | وَعَدْتُمَا<br>You both promised | وَعَدْتُنَّ<br>You all promised |
| متكلّم<br>First person (Masculine/Feminine) | وَعَدْتُ<br>I promised | - | وَعَدْنَا<br>We promised |

*Examples:*

﴿ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَآ أُنثَىٰ ﴾

"Then *when she delivered* it, she said, 'My Fosterer! *I have delivered* it a female.'" (3:36)

﴿ وَوَجَدَ عِندَهَا قَوْمًا ﴾

"And *found* near it a people." (18:86)

﴿ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ﴾

"So Musa *struck him with his fist* thus killing him." (28:15)

﴿ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً ﴾

"And *We granted* him Ishaq and Yaqub in addition (as a grandson)." (21:72)

﴿ إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴾

"When the event *befalls*." (56:1)

المِثَال اليَائِي : Here ى comes in place of the first radical ف.

*Examples:*

يَسِرَ – To become easy

يَئِسَ – To dishearten

يَبِسَ – To become dry

Past tense conjugation of the verb يَسِرَ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يَئِسَ He lost hope | يَئِسَا They both lost hope | يَئِسُوْا They all lost hope |
| مؤنّث غائب 3rd person feminine | يَئِسَتْ She lost hope | يَئِسَتَا They both lost hope | يَئِسْنَ They all lost hope |
| مذكّر مخاطب 2nd person masculine | يَئِسْتَ You lost hope | يَئِسْتُمَا You both lost hope | يَئِسْتُمْ You all lost hope |
| مؤنّث مخاطب 2nd person feminine | يَئِسْتِ You lost hope | يَئِسْتُمَا You both lost hope | يَئِسْتُنَّ You all lost hope |
| متكلّم First person (Masculine/Feminine) | يَئِسْتُ I lost hope | - | يَئِسْنَا We lost hope |

*Examples:*

﴿ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ﴾

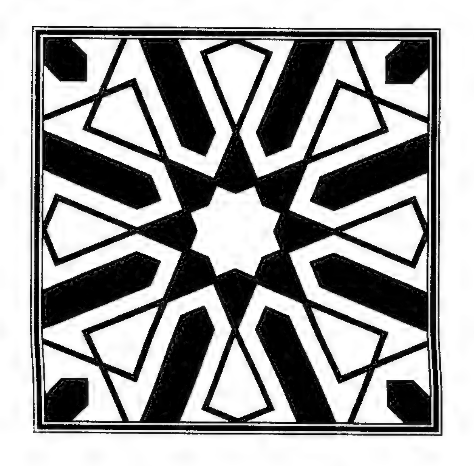
"This Day, those who do not believe *have lost hope*, (due to the success) of your religion." (5:3)

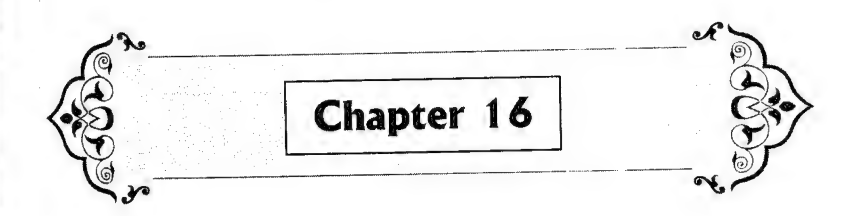
﴿أُو۟لَـٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى﴾

"Those *have lost hope* of My mercy." (29:23)

﴿وَٱلَّـٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ﴾

"And for those of your women who have *passed* the age of menstruation." (65:4)





# Chapter 16

## WEAK VERBS-II

## اَلأفْعَالُ الْمُعْتَلَّةُ

### Hollow Verb – الأجْوَفُ

Verbs with a weak middle radical i.e. و or ى are termed as hollow verbs. They come in place of ع, the middle radical. The middle letters و or ى are replaced with *alif*, ا for easy pronunciation.

They are of two types:

الأَجْوَفُ الوَاوى: Here و comes in place of ع, the middle radical as قَوَلَ and is changed to a long *alif*, an become قَالَ.

Past tense conjugation of the verb قَالَ is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | قَالَ<br>He said | قَالَا<br>They both said | قَالُوْا<br>They all said |

| مؤنّث غائب<br>3rd person feminine | قَالَتْ<br>She said | قَالَتَا<br>They both said | قُلْنَ<br>They all said |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | قُلْتَ<br>You said | قُلْتُمَا<br>You both said | قُلْتُمْ<br>You all said |
| مؤنّث مخاطب<br>2nd person feminine | قُلْتِ<br>You said | قُلْتُمَا<br>You both said | قُلْتُنَّ<br>You all said |
| متكلّم<br>First person<br>(Masculine/Feminine) | قُلْتُ<br>I said | - | قُلْنَا<br>We all said |

Some other verbs on the pattern of قَالَ are:

ذَاقَ – To taste

جَاعَ – To become hungry

عَاذَ – To seek refuge

خَافَ – To fear

Examples on the pattern of قَالَ :

﴿قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ﴾

"*He (Allah) said*, 'O Adam! Inform them of the names of these (things).'" (2:33)

﴿قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ﴾

"*They said,* 'Glory be to Allah above all! We did not know (find) any evil on his part.'" The Aziz's wife *said*… (12:51)

﴿ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴾

"Before that (i.e. in the worldly life) they *were* well-off." (56:45)

﴿ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ ﴾

"Except those *who repent* and make amends." (2:160)

﴿إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴾

"*I* certainly *turn* to You and I am certainly of those who submit (as Muslims)." (46:15)

﴿فَذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

"So *they tasted* the evil result of their conduct; and they had a grievous penalty." (64:5)

﴿ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ﴾

"Till *you come* to the graves." (102:2)

Here خَافَ (خَوِفَ) deviates slightly from the pattern of قَالَ because the middle radical و has a *kasrah* (ـِـ) on it.

Past tense conjugation of خَافَ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | خَافَ He feared | خَافَا They both feared | خَافُوْا They all feared |
| مؤنّث غائب 3rd person feminine | خَافَتْ She feared | خَافَتَا They both feared | خِفْنَ They all feared |
| مذكّر مخاطب 2nd person masculine | خِفْتَ You feared | خِفْتُمَا You both feared | خِفْتُمْ You all feared |
| مؤنّث مخاطب 2nd person feminine | خِفْتِ You feared | خِفْتُمَا You both feared | خِفْتُنَّ You all feared |
| متكلّم First person (Masculine/Feminine) | خِفْتُ I feared | - | خِفْنَا We feared |

The second radical bears *kasrah* (ـِ), therefore the feminine third person plural becomes خِفْنَ which has a *kasrah* (ـِ) on the خ. The remaining words will follow the same pattern with the *kasrah* (ـِ).

Some other verbs with similar behavior are:

نَامَ – To sleep

كَادَ – To be about to

Examples on the pattern of خَافَ :

﴿فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا﴾

"But *he who* fears from him who bequeaths, some unjust or sinful (clause)." (2:182)

﴿فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ﴾

"But when *you fear* about him (that they may slaughter him) then cast him into the river." (28:7)

﴿وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَاءِي﴾

And *I fear* my heirs after me." (19:5)

﴿كَادُوا يَفْعَلُونَ﴾

"While *they were more close to*, not doing it. (2:71)

Here مَاتَ (مَوَتَ) and (مَوِتَ) is on the pattern of قَالَ and خَافَ respectively. Therefore, the third person feminine plural will be in both forms مِتْنَ and مُتْنَ and thereby the table will carry on forward with the *kasrah* (ـِـ) and *dammah* (ـُـ) respectively.

﴿أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَءِنَّا لَمَبْعُوثُونَ﴾

"What! *When we die* and become (part of the) soil and bones, will we (then) be raised." (37:16)

﴿وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ تُحْشَرُونَ﴾

"And whether *you die* or you are slain, (in any case) you will be gathered towards Allah." (3:158)

﴿قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا﴾

"She said, 'I wish *I had died* before this.'" (19:23)

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ﴾

"Those who did not believe *and died* while they were infidels." (2:161)

الأَجْوَف اليَائِي: Here ى comes in place of ع, the middle radical as in بَيَعَ and is changed to a long *alif*, and becomes بَاعَ .

Some other verbs on the pattern of بَاعَ are:

بَاتَ – To pass the night

سَارَ – To move

زَاغَ – To turn aside

Past tense conjugation of بَاعَ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائبْ 3rd person masculine | بَاعَ He sold | بَاعَا They both sold | بَاعُوْا They all sold |
| مؤنّث غائب 3rd person feminine | بَاعَتْ She sold | بَاعَتَا They both sold | بِعْنَ They all sold |
| مذكّر مخاطب 2nd person masculine | بِعْتَ You sold | بِعْتُمَا You both sold | بِعْتُمْ You all sold |
| مؤنّث مخاطب 2nd person feminine | بِعْتِ You sold | بِعْتُمَا You both sold | بِعْتُنَّ You all sold |
| متكلّم First person (Masculine/Feminine) | بِعْتُ I sold | - | بِعْنَا We sold |

Examples on the pattern of بَاعَ :

﴿فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا﴾

"Then from among them is he who says, 'Which of you has this (chapter of the Qur'an) *increased* in belief?'" (9:124)

﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ﴾

"And when *they come* to you, they greet you with (a greeting) with which Allah does not greet you." (58:8)

﴿قَالُوا۟ يَـٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا﴾

"They (her people) said, 'O Maryam! *You have come* with a strange thing.'" (19:27)

﴿فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ﴾

"And eat from it freely from wherever *you like*." (2:58)

﴿إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَـٰهُمْ هُدًى﴾

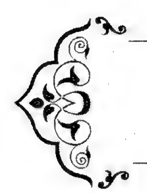
"They were young men (who) believed in their Fosterer, and *We increased them* in guidance." *(18:13)*

﴿فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ﴾

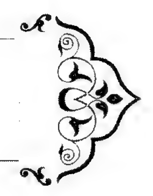
"So when *they deviated* from the right, Allah (also) deviated their hearts from the right." (61:5)

﴿فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦ مُدْبِرًا﴾

"Then when Musa fulfilled the term and was *traveling* by night with his family." (28:29)



# Chapter 17



# WEAK VERBS – III

## اَلأفْعَالُ الْمُعْتَلَّةُ

### Defective Verb – النَّاقِصُ

Verbs with a weak final radical are called defective. Here و or ى comes in place of ل, the final radical in the root فَعَلَ. They are of two types:

**النَّاقِصُ الوَاوِى:**

Here و comes in the place of last radical ل and is written with an *alif*, like in دَعَوَ → دَعَا – to pray/to call

The past tense conjugation of دَعَا is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | دَعَا<br>He called | دَعَوَا<br>They both called | دَعَوْا<br>They all called |

| مؤنّث غائب<br>3rd person feminine | دَعَتْ<br>She called | دَعَتَا<br>They both called | دَعَوْنَ<br>They all called |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | دَعَوْتَ<br>You called | دَعَوْتُمَا<br>You both called | دَعَوْتُمْ<br>You all called |
| مؤنّث مخاطب<br>2nd person feminine | دَعَوْتِ<br>You called | دَعَوْتُمَا<br>You both called | دَعَوْتُنَّ<br>You all called |
| متكلّم<br>First person (Masculine/Feminine) | دَعَوْتُ<br>I called | - | دَعَوْنَا<br>We called |

Some other verbs on the pattern of دَعَا are:

رَجَا – To hope

قَسَا – To be hard

تَلاَ – To recite

Examples on the pattern of دَعَا:



"*They both pray* to Allah their Fosterer." (7:189)

﴿ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴾

"He said, 'My Fosterer! *I invited* my people (towards You) night and day.'" (71:5)

﴿سُنَّتَ ٱللَّهِ ٱلَّتِي قَدْ خَلَتْ فِي عِبَادِهِۦ﴾

"This was the procedure of Allah which *has passed* among His servants (in earlier generations too)." (40:85)

﴿ثُمَّ عَفَوْنَا عَنكُم﴾

"Then *We pardoned* you even after that." (2:52)

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ﴾

"Then your hearts *hardened* even after that." (2:74)

﴿وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوٓا۟﴾

"But when *alone*, some of them say to others." (2:76)

﴿سُنَّةَ ٱللَّهِ فِي ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ﴾

"(That was) Allah's procedure with those *who passed away* earlier." (33:38)

**النَّاقِصُ اليَائِى:**

Here ى comes in the place of last radical ل.

رَمَى – To throw/blame

The past tense conjugation of رَمَى is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | رَمَى<br>He threw | رَمَيَا<br>They both threw | رَمَوْا<br>They all threw |
| مؤنّث غائب<br>3rd person feminine | رَمَتْ<br>She threw | رَمَتَا<br>They both threw | رَمَيْنَ<br>They all threw |
| مذكّر مخاطب<br>2nd person masculine | رَمَيْتَ<br>You threw | رَمَيْتُمَا<br>They both threw | رَمَيْتُمْ<br>You all threw |
| مؤنّث مخاطب<br>2nd person feminine | رَمَيْتِ<br>You threw | رَمَيْتُمَا<br>You both threw | رَمَيْتُنَّ<br>You all threw |
| متكلّم<br>First person<br>(Masculine/Feminine) | رَمَيْتُ<br>I threw | - | رَمَيْنَا<br>We threw |

Some verbs on the pattern of رَمَى are:

سَعَى – to run/ strive

اَبَى – to refuse

أَتَى – to come

Examples on the pattern of رَمَى:

﴿قَالُوا۟ سَمِعْنَا وَعَصَيْنَا﴾

"They said: 'We hear, and *we disobey*.'" (2:93)

﴿وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ﴾

"And even if *you come* with all signs, to those who have been given the book." (2:145)

﴿كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟﴾

"Whenever it shines on them *they walk* therein, and when it darkens over them they stand still." (2:20)

﴿وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ﴾

"And *restrained* himself from evil desires." (79:40)

﴿ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ﴾

"That was because *they disobeyed* and they exceeded the limits." (5:78)

﴿ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ﴾

"Go to Fira'wn, he has certainly *rebelled*." (20:24)

﴿فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ﴾

"Then when Musa *fulfilled* the term and was traveling by night with his family." (28:29)

﴿وَإِذَا قَضَىٰٓ أَمْرًا﴾

"And when *He decrees* an affair." (2:117)

﴿ قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴾

"Say, 'I fear the punishment of the Great Day, if *I disobey* my Fosterer.'" (6:15)

In لَقِيَ the second radical bears *kasrah* (ـِ) and therefore we observe a change in the pattern as compared to the base pattern رَمَى in which the second radical bears *fatha* (ـَ).

Past tense conjugation of لَقِيَ is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | لَقِيَ<br>He met | لَقِيَا<br>They both met | لَقُوْا<br>They all met |
| مؤنّث غائب<br>3rd person feminine | لَقِيَتْ<br>She met | لَقِيَتَا<br>They both met | لَقِيْنَ<br>They all met |
| مذكّر مخاطب<br>2nd person masculine | لَقِيْتَ<br>You met | لَقِيْتُمَا<br>You both met | لَقِيْتُمْ<br>You all met |
| مؤنّث مخاطب<br>2nd person feminine | لَقِيْتِ<br>You met | لَقِيْتُمَا<br>You both met | لَقِيْتُنَّ<br>You all met |
| متكلّم<br>First person<br>(Masculine/Feminine) | لَقِيْتُ<br>I met | - | لَقِيْنَا<br>We met |

*Some other verbs which are on the pattern of* لَقِيَ *are:*

رَضِيَ – To be pleased

خَشِيَ – To fear

نَسِيَ – To forget

Examples on the pattern of لَقِيَ:

﴿ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا ﴾

"And when *they meet* those who believe." (2:14)

﴿ إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا ﴾

"When *you meet* those who do not believe, marching (against you) for war." (8:15)

﴿ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا ﴾

"So when they reached the junction between the two (seas), *they both forgot* their fish." (18:61)

﴿ هَٰذَا إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِيَ ﴾

"This is your god, and the god of Moses, but *he forgot*!" (20:88)

﴿ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

"This day I have perfected your religion for you and completed My favor on you *and I have chosen* Al-Islam as the religion for you." (5:3)

﴿رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُۥ﴾

"Allah *is pleased* with them and *they are pleased* with Him. That is for him who fears his Fosterer." (98:8)

Here رَأَى is a hamzated weak verb as أ comes in place of ع in the middle radical and ى in the place of ل in the final radical, it however follows the pattern of رَمَى .

Past tense conjugation of رَأَى is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | رَأَى He saw | رَأَيَا They both saw | رَأَوْا They all saw |
| مؤنّث غائب 3rd person feminine | رَأَتْ She saw | رَأَتَا They both saw | رَأَيْنَ They all saw |
| مذكّر مخاطب 2nd person masculine | رَأَيْتَ You saw | رَأَيْتُمَا You both saw | رَأَيْتُمْ You all saw |
| مؤنّث مخاطب 2nd person feminine | رَأَيْتِ You saw | رَأَيْتُمَا You both saw | رَأَيْتُنَّ You all saw |
| متكلّم First person (Masculine/Feminine) | رَأَيْتُ I saw | - | رَأَيْنَا We saw |

Examples on the pattern of رَأَى:

﴿ قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓاْ ﴾

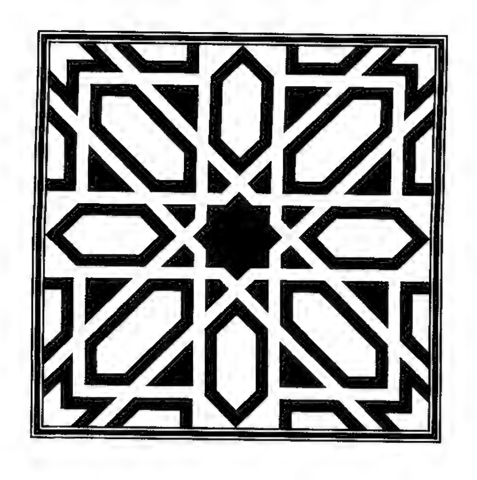
"He (Musa) said, 'O Harun! What prevented you, when *you saw them* going astray?'" (20:92)

﴿أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴾

"Did *you see* him who belies religion?" (107:1)

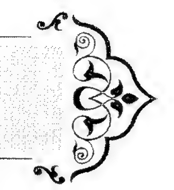
﴿ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ﴾

"Say, 'Do *you see*, if this is from Allah and you do not believe in it.'" (46:10)





# Chapter 18



## DOUBLY WEAK VERB

## اللَّفِيْفُ

In English اللَّفِيْفُ means tangled or complicated. In this chapter we will deal with verbs that have more than one weak letter (حُرُوفُ العِلَّةِ) in their formation.

### Verbs with the first and third radicals as weak letters – اللَّفِيْفُ المَفْرُوْقُ

They follow the same pattern as the defective verb (رَمَى). For example:

وَقَى – to save

The past tense conjugation of وَقَى is as follows:

| | مُفْرَدْ Singular | مُثَنَّى Dual | جَمْع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | وَقَى He saved | وَقَيَا They both saved | وَقَوْا They all saved |

| مؤنّث غائب<br>3rd person feminine | وَقَتْ<br>She saved | وَقَتَا<br>They both saved | وَقَيْنَ<br>They all saved |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | وَقَيْتَ<br>You saved | وَقَيْتُمَا<br>You both saved | وَقَيْتُمْ<br>You all saved |
| مؤنّث مخاطب<br>2nd person feminine | وَقَيْتِ<br>You saved | وَقَيْتُمَا<br>You both saved | وَقَيْتُنَّ<br>You all saved |
| متكلّم<br>First person (Masculine/Feminine) | وَقَيْتُ<br>I saved | - | وَقَيْنَا<br>We saved |

Some verbs on the pattern of وَقَى are:

وَفَى -- To fulfill

وَنَى -- To become weak/lose strength

وَعَى -- To keep in mind/retain

## Verbs with the second and third radicals as weak letters – اللَّفِيْفُ المَقْرُوْنُ

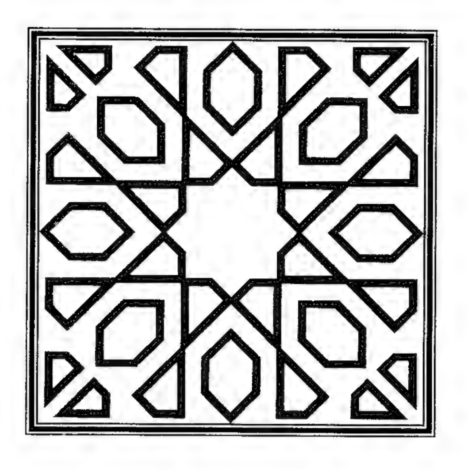
They follow the same pattern as the defective verb لَقِيَ. For example:

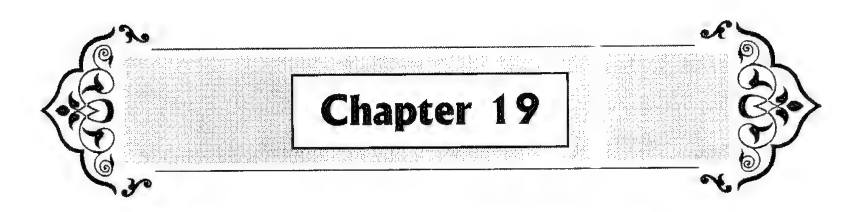
حَيِيَ – To live

قَوِيَ – To become strong/powerful

Past tense conjugation of حَيِيَ is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>$3^{rd}$ person masculine | حَيِيَ<br>He lived | حَيِيَا<br>They both lived | حَيُوْا<br>They all lived |
| مؤنّث غائب<br>$3^{rd}$ person feminine | حَيِيَتْ<br>She lived | حَيِيَتَا<br>They both lived | حَيِيْنَ<br>They all lived |
| مذكّر مخاطب<br>$2^{nd}$ person masculine | حَيِيْتَ<br>You lived | حَيِيْتُمَا<br>You both lived | حَيِيْتُمْ<br>You all lived |
| مؤنّث مخاطب<br>$2^{nd}$ person feminine | حَيِيْتِ<br>You lived | حَيِيْتُمَا<br>You both lived | حَيِيْتُنَّ<br>You all lived |
| متكلّم<br>First person<br>(Masculine/Feminine) | حَيِيْتُ<br>I lived | - | حَيِيْنَا<br>We lived |






# THE DOUBLE LETTERED VERB

## الْمُضَاعَفُ

In some verbs the second and third radical are identical. In such cases the second radical will have *shaddah* (ـّـ) on it and hence it will be pronounced twice.

*Example:*

ظَنَّ (ظ-ن-ن) – to think/to suspect

Some grammarians categorize double lettered verbs as tri-literal and some as bi-literal.

Past tense conjugation of ظَنَّ is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | ظَنَّ<br>He thought | ظَنَّا<br>They both thought | ظَنُّوْا<br>They all thought |

| مؤنّث غائب<br>3rd person feminine | ظَنَّتْ<br>She thought | ظَنَّتَا<br>They both thought | ظَنَنَّ<br>They all thought |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | ظَنَنْتَ<br>You thought | ظَنَنْتُمَا<br>You both thought | ظَنَنْتُم<br>You all thought |
| مؤنّث مخاطب<br>2nd person feminine | ظَنَنْتِ<br>You thought | ظَنَنْتُمَا<br>You both thought | ظَنَنْتُنَّ<br>You all thought |
| متكلّم<br>First person (Masculine/Feminine) | ظَنَنْتُ<br>I thought | - | ظَنَنَّا<br>We thought |

In the third person feminine plural the *shaddah* (ـّـ) is removed and the letters will be written individually. In the remaining table this pattern is carried forward.

Some words on the pattern of ظَنَّ are:

شَدَّ – To strengthen

مَرَّ – To pass

فَرَّ – To run away

*Examples:*

﴿مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ﴾

"Nothing *indicated* his death to them except a moving creature of the earth." (34:14)

﴿قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ﴾

"I will not follow your desires, (and in case I did) then indeed *I would go astray* and I would not be of those who are guided." (6:56)

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ﴾

"Those who do not believe and *turn away* (people) from the way of Allah." (4:167)

﴿فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ﴾

"So whoever is on a *pilgrimage* (Hajj) to the house (Ka'bah) or pays a visit (Umrah)." (2:158)

﴿وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ﴾

"And that which she worshipped besides Allah, *had hindered* her (earlier)." (27:43)

﴿وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا﴾

"And *we thought* that mankind and jinn never speak a lie against Allah." (72:5)

﴿وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا﴾

"And *they (too) thought* as *you thought* that Allah will never raise anyone (to life after death)." (72:7)

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ﴾

"May the hands of Abu Lahab *perish*. And *may he perish*." (111:1)

﴿قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ﴾

"(Such) harm and happiness did *afflict* our forefathers (too)." (7:95)

﴿فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ﴾

"But when We remove from him that which harmed him, *he passes on* as if he had not prayed to Us for the harm that had afflicted him." (10:12)

﴿فَلَمَّا تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ﴾

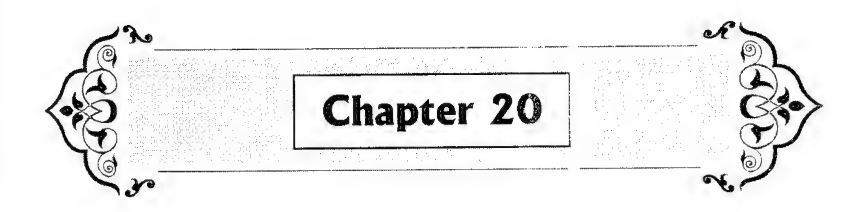
"So when he covers her she bears a light burden and *moves about* with it." (7:189)

﴿فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا﴾

"So when the night *covered* him he saw a planet." (6:76)

﴿وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ﴾

"And messengers about whom *We did mention* to you earlier." (4:164)



# Chapter 20

## VERBS WITH FIXED PREPOSITIONS

## الأَفْعَالُ مَعَ حُرُوْفِ الْجَرِّ الْمُعَيَّنَة

Some verbs are found with prepositions attached to their object. Verbs with such prepositions sometimes convey different meanings.
*For example:*

قَضَى means "to judge", "to fulfill", "to decree" but when it comes with the preposition عَلَى it means "to bring to an end", "to kill".

﴿وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ﴾

"And when *He decrees* an affair, then He says to it only, 'Be,' so it is." (2:117)

﴿فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ﴾

"So Musa struck him with his fist *thus killing* him." (28: 15)

شَهِدَ means "to bear witness", "to be present". When it comes with عَلَى it means "to bear witness against"/"give testimony against".

﴿فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ﴾

"So whoever among you is *present* in the month of (Ramadan), let him then fast." (2:185)

﴿قَالُواْ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا﴾

"They will say, '*We bear witness against* ourselves.'" (6:130)

تَابَ with or without إِلَى means "to repent" but when it comes with عَلَى it means, "to accept repentance"/"to forgive".

﴿فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ﴾

"But whoever *repents* after his injustice." (5:39)

﴿وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيْهِ﴾

"Then Allah *will turn* to him (mercifully)." (5:39)

When جَاءَ comes without any preposition it means "to come". However, when it is used with the preposition بِ it means, "to get"/"to bring".

﴿فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ﴾

"So when *he came to him* and narrated (his) narrative." (28:25)

﴿قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ﴾

"Say, 'Who (then) sent down the book with which Musa *had come*?'" (6:91)

The following table shows verbs with fixed prepositions:

| Verb with meaning | Preposition | Meaning with Preposition |
|---|---|---|
| قَالَ<br>He said, to speak, to inspire, to indicate | لِ | He said, to speak, to inspire, to indicate |
| وَهَبَ<br>To give as a gift, to grant, to bestow on, dedicate | لِ | To give as a gift, to grant, to bestow on, dedicate |
| غَفَرَ<br>To cover, veil | لِ | To forgive, pardon |
| شَكَرَ<br>To realize or acknowledge one's favour, to thank, be grateful | لِ | To realize or acknowledge one's favor, to thank, be grateful |
| سَجَدَ<br>To prostrate, to be submissive | لِ | To prostrate, to be submissive |
| أَذِنَ<br>To bear, perceive, respond, listen, allow, give permission | لِ | To bear, perceive, respond, listen, allow, give permission |
| شَهِدَ<br>Be witness, be present | لِ | Be witness, be present |
| | عَلَى | To bear witness, give testimony against |

| عَفَا<br>To pass over, to forgo | لِ/عَنْ | To forgive, to pardon |
|---|---|---|
| | عَنْ | To abound |
| كَشَفَ<br>To remove | عَنْ | To pull away, to remove, take off, to open up, lay open, to bare |
| نَهَى<br>To forbid | عَنْ | To prevent, forbid, prohibit, restrain |
| ضَلَّ<br>Err, wasted, go astray, forgets | عَنْ | To stray, disappear, gone away, failed |
| تَلاَ<br>To follow | عَلَى | To recite |
| مَرَّ<br>To pass, move, pass on | عَلَى | To pass on , by |
| | بِ | To pass with, carry |
| دَلَّ<br>Indicated, showed, pointed at, guided, discovered | عَلَى | To indicate, point, show, guide, discover |
| قَضَى<br>To fulfill, to judge, decide | عَلَى | To bring to an end, i.e. to kill |

<table>
<tr><td>قَصَّ<br>To communicate, narrate (a story), to follow one's track</td><td>عَلَى</td><td>To communicate, narrate (a story), to follow one's track</td></tr>
<tr><td>دَخَلَ<br>To enter</td><td>عَلَى</td><td>To enter</td></tr>
<tr><td rowspan="2">عَرَضَ<br>To happen, to take place</td><td>عَلَى</td><td>To show, to set before, propound a matter.</td></tr>
<tr><td>لِ</td><td>To offer, to present</td></tr>
<tr><td rowspan="2">تَابَ<br>To seek forgiveness, to repent</td><td>اِلَى</td><td>To seek forgiveness, to repent</td></tr>
<tr><td>عَلَى</td><td>To accept repentance, to forgive</td></tr>
<tr><td>وَصَلَ<br>To reach a place, to arrive at, to seek friendship, to reconcile</td><td>اِلَى</td><td>To agree, to make up, to reconcile, to arrive at, to reach a place.</td></tr>
<tr><td>طَلَعَ<br>To appear, rise, to ascend</td><td>عَلَى / عَنْ</td><td>To depart from</td></tr>
</table>

| | | |
|---|---|---|
| رَضِيَ<br>To be pleased, satisfied, content, chosen, prefer | بِ / عَنْ | To be pleased |
| جَاءَ<br>He came | بِ | He brought, he got |
| أَتَى<br>He came, arrived | بِ | He brought, he got, he gave |
| هَمَّ<br>To interest, regard, concern, worry, care | بِ | To have in mind, intend, desire |
| خَرَجَ<br>To come out | بِ | To come out, produce |
| أَمَرَ<br>To command | بِ | To command |
| عَاذَ<br>To seek protection, take refuge | بِ | To seek protection, take refuge |
| كَفَرَ<br>To be ungrateful, negligent, thankless | بِ | To hide, to refuse, to deny, reject. To disbelieve, denied ungratefully |

| | | |
|---|---|---|
| ذَهَبَ<br>He went, is gone | بِ | Took away |
| | عَنْ | Is gone away, departed |
| رَغِبَ<br>To long | فِيْ | To desire, long for |
| | عَنْ | To have no desire,<br>to be averse |
| | اِلَى | To supplicate |
| | عَنْ, بِ | To prefer(one thing<br>over another) |
| بَاءَ<br>Settled, incurred, earned | اِلَى | To come back to,<br>to return |
| | بِ | To bring, lead back,<br>to bear |
| بَغَى<br>To seek, wish for,<br>desire, oppress | عَلَى | To be unjust,<br>to oppress |
| ضَرَبَ<br>To strike, to beat | | With مَثَلًا : to coin a<br>similitude, give a<br>parable, set an example |

*Examples:*

﴿إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ﴾

"When his Fosterer said to him (Ibrahim), 'Submit.' He replied, 'I submit before the Fosterer of the worlds.'" (2:131)

﴿وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ ٱلْوَهَّابُ﴾

"And *grant us mercy* from Thine Own Presence; for Thou art the Grantor of bounties without measure." (3:8)

﴿قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى فَغَفَرَ لَهُۥٓ﴾

"He said, 'My fosterer! I have been unjust to myself so *protectively forgive me*.' So He *protectively forgave* him." (28:16)

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا۟ يَعْمَلُونَ﴾

"The Day their tongues and their hands and their feet *will bear witness* against them as to that which they used to do." (24:24)

﴿فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ﴾

"But when *We remove* from him that which harmed him." (10:12)

﴿فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ﴾

"*Then We bring out* through it fruits of every kind." (7:57)

﴿وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ﴾

"And enjoin that which is recognized (as good) and *forbid that* which is not recognized (as good)." (3:114)

﴿وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ﴾

"And that which they had fabricated *will go away from them.*" (6:24)

﴿أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا﴾

"Or (did you not consider one) like him who *passed* over a town which had fallen down on its roofs." (2:259)

﴿حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ﴾

"She bears a light burden and *moves about* with it." (7:189)

﴿فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ﴾

"So when he came to him *and narrated* (his) narrative." (28:25)

﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ﴾

"And He taught Adam all names; *then He presented them* (things) before the angels." (2:31)

﴿رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

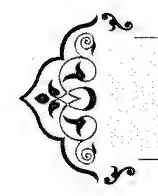
"Allah *will be pleased* with them and *they will be pleased* with Him, that's the great achievement." (5:119)

﴿ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ﴾

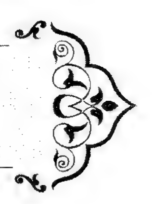
"Allah *took away* their light and left them in darkness (so that) they do not see." (2:17)

﴿فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ﴾

"Then *she came* to her people carrying him (Isa)." (19:27)



# Chapter 21



## THE IMPERFECT TENSE–I

## الْفِعْلُ الْمُضَارِعُ

### Consonant Verbs – الأَفْعَالُ الصَّحِيْحَةُ

The imperfect tense denotes both present and future tense in which an action is unfinished.

The conjugation of the imperfect tense is made by adding prefixes and suffixes to the past tense.

*Example:*

يَفْعَلُ – He does or he will do.

The imperfect tense conjugation of فَعَلَ: يَفْعَلُ is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يَفْعَلُ<br>He does/ will do | يَفْعَلَانِ<br>They both do/ will do | يَفْعَلُوْنَ<br>They all do/ will do |

| | | | |
|---|---|---|---|
| مؤنّث غائب<br>3rd person feminine | تَفْعَلُ<br>She does/ will do | تَفْعَلَانِ<br>They both do/ will do | يَفْعَلْنَ<br>They all do/ will do |
| مذكّر مخاطب<br>2nd person masculine | تَفْعَلُ<br>You do/ will do | تَفْعَلَانِ<br>You both do/ will do | تَفْعَلُوْنَ<br>You all do/ will do |
| مؤنّث مخاطب<br>2nd person feminine | تَفْعَلِيْنَ<br>You do/ will do | تَفْعَلَانِ<br>You both do/ will do | تَفْعَلْنَ<br>You all do/ will do |
| متكلّم<br>First person (Masculine/Feminine) | أَفْعَلُ<br>I do/ will do | - | نَفْعَلُ<br>We do/ will do |

- The prefixes are ى , ت, أ , ن. These are also called the signs of الْمُضَارِع.
- The suffixes are "ـَانِ" for duals, "ـُوْنَ" for masculine plurals, 'نَ' for feminine plurals and "ـَيْنِ" for the second person feminine singular. There are no suffixes for the first person.
- The first radical of past tense i.e. 'ف' will bear *sukoon* (ـْ) on it.
- The second radical 'ع' in the imperfect tense may bear *fatha* (ـَ), *kasrah* (ـِ) or *dammah* (ـُ).

If the verb is on the pattern of فَعَلَ, i.e. second radical 'ع' bears a *fatha* ( ـَ). Then the second radical of the الْمُضَارِع can bear:

a) *Fatha* ( ـَـ ). For example:

| Past tense verb مَاضِى | Imperfect tense verb مضارع |
|---|---|
| فَتَحَ He opened | يَفْتَحُ He opens/ will open |
| جَعَلَ He made | يَجْعَلُ He makes/ will make |
| مَسَحَ He wiped | يَمْسَحُ He wipes/ will wipe |

b) *Kasrah* ( ـِـ ). For example:

| Past tense verb ماضِى | Imperfect tense verb مضارع |
|---|---|
| ضَرَبَ He hit | يَضْرِبُ He hits/will hit |
| كَسَبَ He earned | يَكْسِبُ He earns/will earn |
| عَرَفَ He recognized | يَعْرِفُ He recognizes/will recognize |

c) *Dammah* (ـُـ). For example:

| Past tense verb<br>ماضِي | Imperfect tense verb<br>مضارع |
|---|---|
| نَصَرَ<br>He helped | يَنْصُرُ<br>He helps/will help |
| تَرَكَ<br>He left | يَتْرُكُ<br>He leaves/ will leave |
| عَرَجَ<br>He ascended | يَعْرُجُ<br>He ascends/ will ascend |

If the verb is on the pattern of فَعِلَ i.e. if the second radical 'ع' bears *kasrah* (ـِـ) then the second radical of the imperfect tense المُضَارِع can bear *fatha* (ـَـ), *kasrah* (ـِـ)

*Examples:*

a) *Fatha* (ـَـ)

| Past tense verb<br>ماضى | Imperfect tense verb<br>مضارع |
|---|---|
| سَمِعَ<br>He listened | يَسْمَعُ<br>He listens/will listen |
| شَرِبَ<br>He drank | يَشْرَبُ<br>He drinks/ will drink |
| عَلِمَ<br>He knew | يَعْلَمُ<br>He knows/ will know |

b) *Kasrah* (ـِـ)

| Past tense verb<br>ماضى | Imperfect tense verb<br>مضارع |
|---|---|
| حَسِبَ<br>He thought | يَحْسِبُ<br>He thinks/ will think |

Verbs of the pattern of فَعِلَ will never bear dammah (ـُـ) on the second radical (ع) in the imperfect tense.

If the verb is on the pattern of فَعُلَ i.e. if the second radical bears *dammah* (ـُـ) then the second radical of the imperfect tense (الْمُضَارِع) will always bear dammah (ـُـ). *For example:*

| Past tense verb<br>ماضى | Imperfect tense verb<br>مضارع |
|---|---|
| بَعُدَ<br>He kept away | يَبْعُدُ<br>He keeps away/will keep away |
| حَسُنَ<br>He became good | يَحْسُنُ<br>He becomes good/will become good |
| قَرُبَ<br>He approached | يَقْرُبُ<br>He approaches/ will approach |

Examples of the imperfect tense:

﴿وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ﴾

"And Allah *does* what He wills." (14:27)

﴿ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ﴾

"Those who fulfill the agreement with Allah and do not *break* the pledge." (13:20)

﴿يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ﴾

"*Dressed* in fine and thick silk, facing each other." (44:53)

﴿وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ﴾

"And Dawood and Sulaiman, when *they both gave judgment* concerning the field when the people's sheep pastured therein by night." (21:78)

﴿وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِىٓ أَرْحَامِهِنَّ﴾

"And it is not lawful *for them to hide* that which Allah has created in their wombs." (2:228)

﴿لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ﴾

"Do not *shed blood (among) yourselves* and do not *drive out* your people from your houses." (2:84)

﴿قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

"He (Allah) replied, '*I know* that which *you do not know*.'" (2:30)

﴿أَصَبْنَٰهُم بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ﴾

"We can afflict them (too), for their sins, *and set a seal* on their hearts so that *they would not be able to hear*." (7:100)

﴿فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ﴾

"Then Allah sent a crow *scratching* the earth." (5:31)

﴿ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ﴾

"That was because *they used to reject* the signs of Allah *and kill the prophets* without having the right to do so." (3:112)

*Note:*

When the imperfect tense (الْمُضَارِع) is preceded by 'س' or 'سَوْفَ' (very soon/shortly), they give the meaning of future tense to the imperfect tense. 'س' or 'سَوْفَ' are called the particles of future (حُرُوْفُ الإِسْتِقْبَالِ).

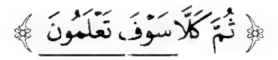
*Examples:*

﴿سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ﴾

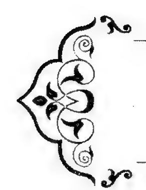
"The foolish among the people will say." (2:142)

﴿كَلَّا سَوْفَ تَعْلَمُونَ﴾

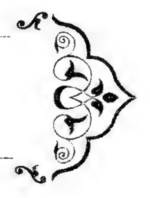
"Never, you will come to know." (102:3)



"Again, never, you will come to know." (102:4)



# Chapter 22



## THE IMPERFECT TENSE – II

## اَلْفِعْلُ الْمُضَارِعُ

### Hamzated Verbs – اَلْمُضَارِعُ لِلْمَهْمُوْزِ

When *hamza*, 'أ' is used as the first radical as in أَكَلَ: يَأْكُلُ, there will be no change in the conjugation and it will follow the pattern of فَعَلَ: يَفْعَلُ.

The imperfect tense conjugation of أَكَلَ: يَأْكُلُ is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يَأْكُلُ<br>He eats/ will eat | يَأْكُلاَنِ<br>They both eat/will eat | يَأْكُلُوْنَ<br>They all eat/ will eat |
| مؤنّث غائب<br>3rd person feminine | تَأْكُلُ<br>She eats/ will eat | تَأْكُلاَنِ<br>They both eat/ will eat | يَأْكُلْنَ<br>They all eat/ will eat |

| مذكر مخاطب<br>2nd person masculine | تَأْكُلُ<br>You eat/ will eat | تَأْكُلَانِ<br>You both eat/ will eat | تَأْكُلُوْنَ<br>You all eat/ will eat |
|---|---|---|---|
| مؤنّث مخاطب<br>2nd person feminine | تَأْكُلِيْنَ<br>You eat/ will eat | تَأْكُلَانِ<br>You both eat/ will eat | تَأْكُلْنَ<br>You all eat/will eat |
| متكلّم<br>First person (Masculine/Feminine) | أَءْكُلُ<br>I eat/will eat | - | نَأْكُلُ<br>We eat/ will eat |

*Examples:*

﴿وَيَقْتُلُونَ ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ﴾

"And slay those *who enjoin* justice from among human beings." (3:21)

﴿وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ﴾

"And I inform you of that *which you eat* and that which you store in your houses." (3:49)

When *hamza*, 'أ' is used as the second radical as in سَئَلَ : يَسْأَلُ there will be no change in the conjugation and it will follow the pattern of فَعَلَ: يَفْعَلُ.

The imperfect tense conjugation of سَأَلَ:يَسْأَلُ is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يَسْأَلُ<br>He asks/ will ask | يَسْأَلاَنِ<br>They both ask/will ask | يَسْأَلُوْنَ<br>They all ask/will ask |
| مؤنّث غائب<br>3rd person feminine | تَسْأَلُ<br>She asks/ will ask | تَسْأَلاَنِ<br>They both ask/will ask | يَسْأَلْنَ<br>They all ask/will ask |
| مذكّر مخاطب<br>2nd person masculine | تَسْأَلُ<br>You ask/ will ask | تَسْأَلاَنِ<br>You both ask/will ask | تَسْأَلُوْنَ<br>You all ask/ will ask |
| مؤنّث مخاطب<br>2nd person feminine | تَسْأَلِيْنَ<br>You ask/ will ask | تَسْأَلاَنِ<br>You both ask/ will ask | تَسْأَلْنَ<br>You all ask/ will ask |
| متكلّم<br>First person (Masculine/Feminine) | أَسْأَلُ<br>I ask/will ask | - | نَسْأَلُ<br>We ask/ will ask |

*Examples:*

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ﴾

"*And they ask you* about the Spirit (Ruh)." (17:85)

﴿وَهُمْ لَا يَسْـَٔمُونَ﴾

"And they are not *tired*." (41:38)

When *hamza*, 'أ' is used as the third radical as in يَقْرَأُ:قَرَأَ , there will be no change in the conjugation and it will also follow the pattern of فَعَلَ: يَفْعَلُ.

The imperfect tense conjugation of يَقْرَأُ:قَرَأَ is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يَقْرَأُ<br>He reads/ will read | يَقْرَئَانِ<br>They both read/will read | يَقْرَءُوْنَ<br>They all read/will read |
| مؤنّث غائب<br>3rd person feminine | تَقْرَأُ<br>She reads/ will read | تَقْرَئَانِ<br>They both read/will read | يَقْرَئْنَ<br>They all read/will read |
| مذكّر مخاطب<br>2nd person masculine | تَقْرَأُ<br>You read/ will read | تَقْرَئَانِ<br>You both read/will read | تَقْرَءُوْنَ<br>You all read/will read |
| مؤنّث مخاطب<br>2nd person feminine | تَقْرَئِيْنَ<br>You read/ will read | تَقْرَئَانِ<br>You both read/will read | تَقْرَئْنَ<br>You all read/will read |
| متكلّم<br>First person (Masculine/Feminine) | أَقْرَأُ<br>I read/will read | - | نَقْرَأُ<br>We read/ will read |

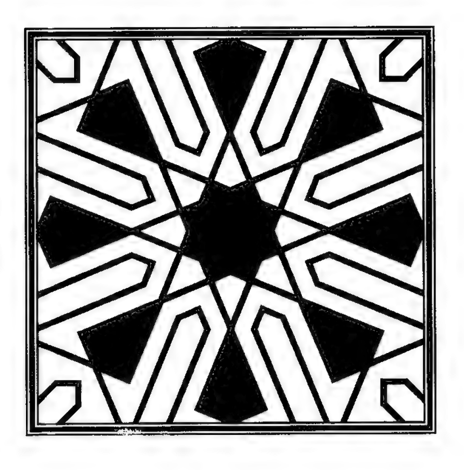
*Examples:*

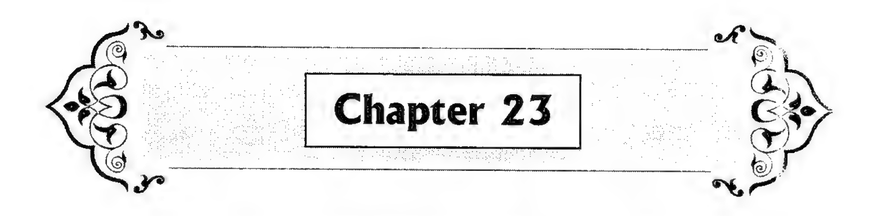
﴿فَسْئَلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَـٰبَ مِن قَبْلِكَ﴾

"Then ask those *who read* the book (which was revealed) before you." (10:94)

﴿ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ﴾

"Allah *begins* the creation." (30:11)






# THE IMPERFECT TENSE–III

## اَلْفِعْلُ الْمُضَارِعُ

## Weak Verbs – اَلْمُضَارِعُ لِلْأَفْعَالِ الْمُعْتَلَّةِ

As we have dealt with, in the past tense, there are three types of weak verbs based on the positions taken by the weak letters (ا–و– ى) in the root word فَعَلَ. They are:

- Assimilated verb – المِثَال
- Hollow verb – الأَجْوَفُ
- Defective verb – النَّاقِصُ

*Assimilated Verb* – المِثَال:

In this kind of verb, the initial radical is weak i.e. و or ى. They come in the place of ف. The patterns will be according to the pattern فَعَلَ and there will be no change.

المِثَال الـواوى : Here و comes in place of ف , the first radical, as can be seen in the following examples:

وَعَدَ : يَعِدُ – to promise

وَقَفَ : يَقِفُ – to stand
وَصَلَ : يَصِلُ – to reach/arrive
وَصَفَ : يَصِفُ – to describe/assert

The weak letter و is dropped in the formation of الْمُضَارِع.

The Imperfect Tense conjugation of وَعَدَ : يَعِدُ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يَعِدُ He promises/ will promise | يَعِدَانِ They both promise/will promise | يَعِدُوْنَ They all promise/will promise |
| مؤنّث غائب 3rd person feminine | تَعِدُ She promises/ will promise | تَعِدَانِ They both promise/will promise | يَعِدْنَ They all promise/will promise |
| مذكّر مخاطب 2nd person masculine | تَعِدُ You promise/ will promise | تَعِدَانِ You both promise/will promise | تَعِدُوْنَ You all promise/will promise |
| مؤنّث مخاطب 2nd person feminine | تَعِدِيْنَ You promise/ will promise | تَعِدَانِ You both promise/will promise | تَعِدْنَ You all promise/will promise |
| متكلّم First person (Masculine/Feminine) | أَعِدُ I promise/ will promise | - | نَعِدُ We promise/ will promise |

*Note 1:*

We usually observe that the sign on the second radical in the imperfect tense is *kasrah* (ـِـ). However, in some words the second radical may bear a *fatha* (ـَـ).

وَهَبَ : يَهَبُ – To grant/confer

وَضَعَ : يَضَعُ – *To place/deliver*

The imperfect tense conjugation of وَهَبَ : يَهَبُ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يَهَبُ He gives/ will give | يَهَبَانِ They both give/will give | يَهَبُوْنَ They all give/will give |
| مؤنّث غائب 3rd person feminine | تَهَبُ She gives/ will give | تَهَبَانِ They both give/will give | يَهَبْنَ They all give/will give |
| مذكّر مخاطب 2nd person masculine | تَهَبُ You give/ will give | تَهَبَانِ You both give/will give | تَهَبُوْنَ You all give/ will give |
| مؤنّث مخاطب 2nd person feminine | تَهَبِيْنَ You give/ will give | تَهَبَانِ You both give/will give | تَهَبْنَ You all give/ will give |
| متكلّم First person (Masculine/Feminine) | أَهَبُ I give/will give | - | نَهَبُ We give/ will give |

*Note 2:*

The verb وَجِلَ is an exception to the pattern of وَعَدَ. Here the و is not dropped in the formation of the مُضَارِع and the conjugation follows the consonant pattern يَفْعَلُ and will thus be يَوْجَلُ.

The imperfect tense conjugation of وَجِلَ : يَوْجَلُ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يَوْجَلُ He fears/ will fear | يَوْجَلاَنِ They both fear/ will fear | يَوْجَلُوْنَ They all fear/will fear |
| مؤنّث غائب 3rd person feminine | تَوْجَلُ She fears/ will fear | تَوْجَلاَنِ They both fear/will fear | يَوْجَلْنَ They all fear/will fear |
| مذكّر مخاطب 2nd person masculine | تَوْجَلُ You fear/ will fear | تَوْجَلاَنِ You both fear/ will fear | تَوْجَلُوْنَ You all fear/ will fear |
| مؤنّث مخاطب 2nd person feminine | تَوْجَلِيْنَ You fear/ will fear | تَوْجَلاَنِ You both fear/will fear | تَوْجَلْنَ You all fear/ will fear |
| متكلّم First person (Masculine/Feminine) | أَوْجَلُ I fear/will fear | - | نَوْجَلُ We fear/ will fear |

المِثَال اليائ : Here ى comes in place of ف , the first radical.

يَسِرَ : يَيْسَرُ – To become easy

يَئِسَ : يَيْئَسُ – To despair/lose hope

يَبِسَ : يَيْبَسُ – To dry up

The imperfect tense conjugation of يَسِرَ : يَيْسَرُ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يَيْئَسُ He loses hope/will lose hope | يَيْئَسَانِ They both lose hope/ will lose hope | يَيْئَسُوْنَ They all lose hope/will lose hope |
| مؤنّث غائب 3rd person feminine | تَيْئَسُ She loses hope/will lose hope | تَيْئَسَانِ They both lose hope/ will lose hope | يَيْئَسْنَ They all lose hope/will lose hope |
| مذكّر مخاطب 2nd person masculine | تَيْئَسُ You lose hope/will lose hope | تَيْئَسَانِ You both lose hope/ will lose hope | تَيْئَسُونَ You all lose hope/ will lose hope |
| مؤنّث مخاطب 2nd person feminine | تَيْئَسِيْنَ You lose hope/ will lose hope | تَيْئَسَانِ You both lose hope/ will lose hope | تَيْئَسْنَ You all lose hope/will lose hope |
| متكلّم First person (Masculine/Feminine) | أَيْئَسُ I lose hope/will lose hope | - | نَيْئَسُ We lose hope/will lose hope |

*Hollow Verb* – الأَجْوَف :

Verbs with a weak middle radical i.e. و or ى are termed as hollow verbs. They come in place of 'ع' the middle radical. The middle letters و or ى are replaced with *alif*, 'ا' for easy pronunciation.

Hollow verbs are of two types:

1. الأَجْوَفُ الوَاوِى: Here و comes in place of ع, the middle radical, as قَوَلَ and is changed to a long *alif*, and becomes قَالَ.

Here the و comes back in the formation of the imperfect tense.

The imperfect tense conjugation of قَالَ : يَقُوْلُ is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يَقُوْلُ<br>He says/ will say | يَقُوْلاَنِ<br>They both say/will say | يَقُوْلُوْنَ<br>They all say/will say |
| مؤنّث غائب<br>3rd person feminine | تَقُوْلُ<br>She says/ will say | تَقُوْلاَنِ<br>They both say/will say | يَقُلْنَ<br>They all say/ will say |
| مذكّر مخاطب<br>2nd person masculine | تَقُوْلُ<br>You say/ will say | تَقُوْلاَنِ<br>You both say/ will say | تَقُوْلُوْنَ<br>You all say/ will say |

| | | | |
|---|---|---|---|
| مؤنّث مخاطب 2nd person feminine | تَقُوْلِيْنَ You say/ will say | تَقُوْلاَنِ You both say/will say | تَقُلْنَ You all say/will say |
| متكلّم First person (Masculine/Feminine) | أَقُوْلُ I say/ will say | - | نَقُوْلُ We say/ will say |

In the third person and second person feminine plural, the و is dropped and they will become يَقُلْنَ and تَقُلْنَ respectively.

*Exception:*

As mentioned earlier, خَافَ is an exception to the rule. Hence it will not follow the pattern of قَالَ : يَقُوْلُ.

The imperfect tense conjugation of خَافَ: يَخَافُ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يَخَافُ He fears/ will fear | يَخَافَانِ They both fear/will fear | يَخَافُوْنَ They all fear/will fear |
| مؤنّث غائب 3rd person feminine | تَخَافُ She fears/ will fear | تَخَافَانِ They both fear/will fear | يَخَفْنَ They all fear/will fear |

| مذكّر مخاطب<br>2nd person masculine | تَخَافُ<br>You fear/ will fear | تَخَافَانِ<br>You both fear/will fear | تَخَافُوْنَ<br>You all fear/ will fear |
|---|---|---|---|
| مؤنّث مخاطب<br>2nd person feminine | تَخَافِيْنَ<br>You fear/ will fear | تَخَافَانِ<br>You both fear/will fear | تَخَفْنَ<br>You all fear/ will fear |
| متكلّم<br>First person (Masculine/Feminine) | أَخَافُ<br>I fear/ will fear | - | نَخَافُ<br>We fear/ will fear |

Here we see that in the second person and third person feminine plural, *alif*, is dropped and خ will bear *fatha* (ـَـ) on it as in يَخَفْنَ and تَخَفْنَ.

2. الأَجْوَفُ اليَائِي: In this case, ى comes in place of ع, the middle radical, as بَيَعَ and is changed to a long *alif*, 'ا' as بَاعَ . In the past perfect tense the 'ى ' is dropped.

In the imperfect tense, ى comes back except for third person and second person feminine plurals.

The imperfect tense conjugation of بَاعَ : يَبِيْعُ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يَبِيْعُ He sells/ will sell | يَبِيْعَانِ They both sell/will sell | يَبِيْعُوْنَ They all sell/will sell |
| مؤنّث غائب 3rd person feminine | تَبِيْعُ She sells/ will sell | تَبِيْعَانِ They both sell/will sell | يَبِعْنَ They all sell/will sell |
| مذكّر مخاطب 2nd person masculine | تَبِيْعُ You sell/ will sell | تَبِيْعَانِ You both sell/will sell | تَبِيْعُوْنَ You all sell/will sell |
| مؤنّث مخاطب 2nd person feminine | تَبِيْعِيْنَ You sell/ will sell | تَبِيْعَانِ You both sell/will sell | تَبِعْنَ You all sell/will sell |
| متكلّم First person (Masculine/Feminine) | أَبِيْعُ I sell/will sell | - | نَبِيْعُ We sell/ will sell |

*Note:* شَاءَ will have the imperfect tense as يَشَاءُ .

*Defective Verb* – النَاقِصُ:

Verbs with و in place of the final radical ل, in the root فَعَلَ are called defective verbs.

النَاقِصُ الوَاوِي: Where و comes in place of the last radical ل.

The و present in the spelling of دَعَا (دَعَوَ) returns during the formation of the imperfect tense.

The imperfect tense conjugation *of* دَعَا : يَدْعُوْ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يَدْعُوْ<br>He calls/ will call | يَدْعُوَانِ<br>They both call/will call | يَدْعُوْنَ<br>They all call/will call |
| مؤنّث غائب<br>3rd person feminine | تَدْعُوْ<br>She calls/ will call | تَدْعُوَانِ<br>They both call/will call | يَدْعُوْنَ<br>They all call/will call |
| مذكّر مخاطب<br>2nd person masculine | تَدْعُوْ<br>You call/ will call | تَدْعُوَانِ<br>You both call/will call | تَدْعُوْنَ<br>You all call/ will call |
| مؤنّث مخاطب<br>2nd person feminine | تَدْعِيْنَ<br>You call/ will call | تَدْعُوَانِ<br>You both call/will call | تَدْعُوْنَ<br>You all call/ will call |
| متكلّم<br>First person (Masculine/Feminine) | أَدْعُوْ<br>I call/ will call | - | نَدْعُوْ<br>We call/will call |

*Note:* We see the 'و' remains in the conjugation, in second person and third person feminine plurals. The third person masculine and feminine plurals are the same i.e يَدْعُوْنَ and the second person masculine and feminine plurals are the same i.e تَدْعُوْنَ .

النَاقِص اليَائِي: ى comes in the place of last radical ل.

The imperfect tense conjugation of رَمَى : يَرْمِيْ is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يَرْمِيْ He throws/ will throw | يَرْمِيَانِ They both throw/will throw | يَرْمُوْنَ They all throw /will throw |
| مؤنّث غائب 3rd person feminine | تَرْمِيْ She throws/ will throw | تَرْمِيَانِ They both throw/will throw | يَرْمِيْنَ They all throw /will throw |
| مخاطب مذكّر 2nd person masculine | تَرْمِيْ You throw/ will throw | تَرْمِيَانِ You both throw/ will throw | تَرْمُوْنَ You all throw /will throw |
| مؤنّث مخاطب 2nd person feminine | تَرْمِيْنَ You throw/ will throw | تَرْمِيَانِ You both throw/ will throw | تَرْمِيْنَ You all throw /will throw |
| متكلّم First person (Masculine/Feminine) | أَرْمِيْ I throw/ will throw | - | نَرْمِيْ We throw/ will throw |

*Note:* The second person feminine singular and plural are the same, تَرْمِيْنَ.

The imperfect tense conjugation of لَقِيَ : يَلْقَى is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يَلْقَى<br>He meets/ will meet | يَلْقَيَانِ<br>They both meet/will meet | يَلْقَوْنَ<br>They all meet/ will meet |
| مؤنّث غائب<br>3rd person feminine | تَلْقَى<br>She meets/ will meet | تَلْقَيَانِ<br>They both meet/will meet | يَلْقَيْنَ<br>They all meet/ will meet |
| مذكّر مخاطب<br>2nd person masculine | تَلْقَى<br>You meet/ will meet | تَلْقَيَانِ<br>You both meet/will meet | تَلْقَوْنَ<br>You all meet/ will meet |
| مؤنّث مخاطب<br>2nd person feminine | تَلْقَيْنَ<br>You meet/ will meet | تَلْقَيَانِ<br>You both meet/will meet | تَلْقَيْنَ<br>You all meet/ will meet |
| متكلّم<br>First person (Masculine/Feminine) | أَلْقَى<br>I meet/ will meet | - | نَلْقَى<br>We meet/ will meet |

The second radical bears *kasrah* (ـِـ) here and therefore we observe a change in the pattern as compared to the base pattern رَمَى in which the second radical bears *fatha* (ـَـ).

Here we note that the second person feminine singular and plural is the same i.e تَلْقَيْنَ .

*Note:*

سَعَى, أَبَى and نَهَى fall into the pattern of رَمَى in the past tense conjugation. However, the imperfect tense conjugation is on the pattern of لَقِيَ: يَلْقَى.

*Examples:*

سَعَى : يَسْعَى – To run/strive

أَبَى : يَأْبَى – To refuse

نَهَى : يَنْهَى – To forbid

The imperfect tense conjugation of سَعَى : يَسْعَى is as follows:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يَسْعَى He strives/ will strive | يَسْعَيَانِ They both strive/will strive | يَسْعَوْنَ They all strive /will strive |
| مؤنّث غائب 3rd person feminine | تَسْعَى She strives/ will strive | تَسْعَيَانِ They both strive/will strive | يَسْعَيْنَ They all strive /will strive |
| مذكّر مخاطب 2nd person masculine | تَسْعَى You strive/ will strive | تَسْعَيَانِ You both strive/will strive | تَسْعَوْنَ You all strive/ will strive |
| مؤنّث مخاطب 2nd person feminine | تَسْعَيْنَ You strive/ will strive | تَسْعَيَانِ You both strive/ will strive | تَسْعَيْنَ You all strive/ will strive |

| | | | |
|---|---|---|---|
| متكلّم<br>First person<br>(Masculine/Feminine) | أَسْعَى<br>I strive/<br>will strive | - | نَسْعَى<br>We strive/<br>will strive |

The imperfect tense conjugation of رَأَى : يَرٰى / يَرأي is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يَرٰى<br>He sees/<br>will see | يَرَيَانِ<br>They both<br>see/ will see | يَرَوْنَ<br>They all see/<br>will see |
| مؤنّث غائب<br>3rd person feminine | تَرٰى<br>She sees/<br>will see | تَرَيَانِ<br>They both<br>see/ will see | يَرَيْنَ<br>They all see/<br>will see |
| مذكّر مخاطب<br>2nd person masculine | تَرٰى<br>You see/<br>will see | تَرَيَانِ<br>You both<br>see/will see | تَرَوْنَ<br>You all see/<br>will see |
| مؤنّث مخاطب<br>2nd person feminine | تَرَيْنَ<br>You see/<br>will see | تَرَيَانِ<br>You both<br>see/will see | تَرَيْنَ<br>You all see/<br>will see |
| متكلّم<br>First person<br>(Masculine/Feminine) | أَرٰى<br>I see/<br>will see | - | نَرٰى<br>We see/will<br>see |

There is an irregularity in the pattern of رَأَى: يَرٰى.

*Examples:*

﴿ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ ﴾

"And those *who join* that which Allah has commanded to be joined." (13:21)

﴿ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ ﴾

"Nor do *they adopt as their religion*, the religion of truth (Islam)." (9:29)

﴿ مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ﴾

"Who is the god other than Allah who *could bring them* (back) to you?" (6:46)

﴿ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ ﴾

"When *they transgressed* in (the matter of) the Sabbath." (7:163)

﴿ لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴾

"Why do you not *come* to us with the angels, if you are of the truthful ones?" (15:7)

﴿ وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ ﴾

"And the day they did not keep the Sabbath, it (fish) did not *come to them*. Thus did *We test them* because they transgressed." (7:163)

﴿لِمَ تَعِظُونَ قَوْمًا ٱللَّهُ مُهْلِكُهُمْ﴾

"Why *do you admonish* a people whom Allah would destroy." (7:164)

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾

"Say '*I seek the protection* of the Fosterer of the day break.'" (113:1)

﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ﴾

"*He will enter* flaming fire." (111:3)

﴿رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً﴾

"A messenger from Allah, *reading* clean pages." (98:2)

﴿وَأَمَّا مَن جَآءَكَ يَسْعَىٰ﴾

"And as for him who comes to you *striving hard.*" (80:8)

﴿وَهُوَ يَخْشَىٰ﴾

"And *he fears*." (80:9)

﴿وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ﴾

"And the Hell will be made manifest *for him who sees.*" (79:36)

﴿لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

"For them therein, there will be *what they will for*, and more from Us." (50:35)

﴿ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ ﴾

"So be patient over what *they say*, and glorify by praising your Fosterer." (50:39)

﴿ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴾

"The Day *We will say* to Hell, 'Are you filled?' *And it will say*, "Are there any more?'" (50:30)

﴿ وَلَٰكِن لِّيَبْلُوَا بَعْضَكُم بِبَعْضٍ ﴾

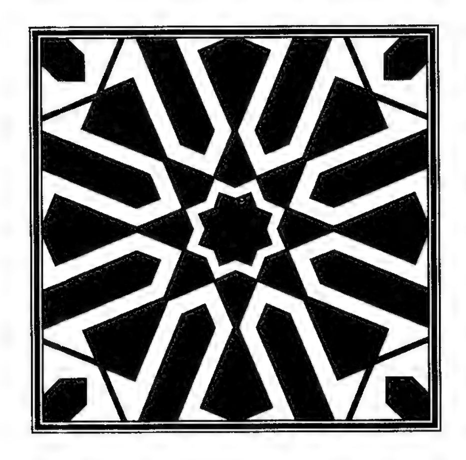
"But (He involves you in such situations) that *He may test some of you* by means of others." (47:4)

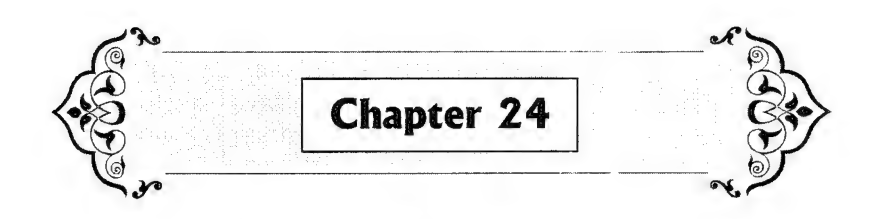
﴿ يَهَبُ لِمَن يَشَاءُ إِنَاثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ﴾

"*He grants females (daughters)* to whom He wills and *He grants males (sons)* to whom He wills." (42:49)

﴿ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ ﴾

"And many of the partners *certainly wrong* one another." (38:24)






# THE IMPERFECT TENSE – IV

## الْفِعْلُ الْمُضَارِعُ

### Doubly Weak Verb – اَلْمُضَارِعُ لِلْفِعْلِ اللَّفِيْف

Here we will study the imperfect tense conjugation of verbs that have more than one weak verb (الْحُرُوفُ العِلَّةِ) in their formation.

Verbs with the first and third radicals as weak letters follow the same pattern as the defective verb (رَمَى : يَرْمِيْ). The و is dropped in the formation of the imperfect tense.

*Example:* وَقَى : يَقِيْ – to save

Imperfect tense conjugation of وَقَى : يَقِيْ:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يَقِيْ He saves/ will save | يَقِيَانِ They both save/will save | يَقُوْنَ They all save/will save |

| مؤنّث غائب<br>3rd person feminine | تَقِيْ<br>She saves/ will save | تَقِيَانِ<br>They both save/will save | يَقِيْنَ<br>They all save/will save |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | تَقِيْ<br>You save/ will save | تَقِيَانِ<br>You both save/will save | تَقُوْنَ<br>You all save/will save |
| مؤنّث مخاطب<br>2nd person feminine | تَقِيْنَ<br>You save/ will save | تَقِيَانِ<br>You both save/will save | تَقِيْنَ<br>You all save/will save |
| متكلّم<br>First person (Masculine/Feminine) | أَقِيْ<br>I save/ will save | - | نَقِيْ<br>We save/ will save |

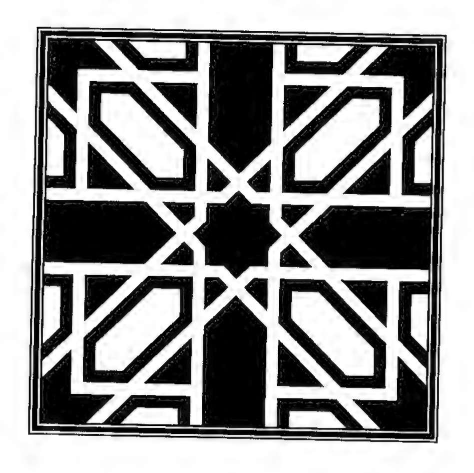
Verbs with the second and third radicals as weak letters follow the pattern of لَقِيَ: يَلْقَى

*Example:*

حَيِيَ : يَحْيَا/يَحْيَي – to live

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يَحْيَي<br>He lives/ will live | يَحْيَيَانِ<br>They both live/ will live | يَحْيَوْنَ<br>They all live/ will live |

| مؤنّث غائب<br>3rd person feminine | تَحْيَي<br>She lives/ will live | تَحْيَيَانِ<br>They both live/ will live | يَحْيَيْنَ<br>They all live/will live |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | تَحْيَي<br>You live/ will live | تَحْيَيَانِ<br>You both live/ will live | تَحْيَوْنَ<br>You all live/ will live |
| مؤنّث مخاطب<br>2nd person feminine | تَحْيَيْنَ<br>You live/ will live | تَحْيَيَانِ<br>You both live/ will live | تَحْيَيْنَ<br>You all live/ will live |
| متكلّم<br>First person (Masculine/Feminine) | أَحْيَي<br>I live/ will live | - | نَحْيَي<br>We live/will live |





# Chapter 25



## THE IMPERFECT TENSE – V

## الْفِعْلُ الْمُضَارِعُ

### The Double Lettered Verbs – اَلْمُضَارِعُ لِلْفِعْلِ الْمُضَاعَفِ

Verbs in which the second and third radicals are identical and bear a *shaddah* ( ـّ ) on them, will be pronounced twice. *For example:*

ظَنَّ : يَظُنُّ – To think/to suspect

Imperfect tense conjugation of ظَنَّ : يَظُنُّ :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يَظُنُّ<br>He thinks/ will think | يَظُنَّانِ<br>They both think/ will think | يَظُنُّوْنَ<br>They all think/ will think |
| مؤنّث غائب<br>3rd person feminine | تَظُنُّ<br>She thinks/ will think | تَظُنَّانِ<br>They both think/ will think | يَظْنُنَّ<br>They all think/ will think |

| مذكّر مخاطب 2nd person masculine | تَظُنُّ You think/ will think | You both think/will think | تَظُنُّوْنَ You all think/ will think |
|---|---|---|---|
| مؤنّث مخاطب 2nd person feminine | تَظُنِّيْنَ You think/ will think | تَظُنَّانِ You both think/ will think | تَظْنُنَّ You all think/ will think |
| متكلّم First person (Masculine/ Feminine) | أَظُنُّ I think/will think | - | نَظُنُّ We think/ will think |

*Note:* Usually there is a *dammah* ( ـُ ) on the second radical in the conjugation of the imperfect tense. For example:

يَشُدُّ : شَدَّ – To strengthen

يَمُرُّ : مَرَّ – To pass

يَمُسُّ : مَسَّ – To touch

يَسُرُّ : سَرَّ – To make happy

يَمُنُّ : مَنَّ – To favor/gift

يَخُفُّ : خَفَّ – To lighten

يَهُمُّ : هَمَّ – To intend

Sometimes the second radical may bear *kasrah* (ـِ) or *fatha* (ـَ). Here are some examples:

يَفِرُّ : فَرَّ – To run away/escape

قَرَّ : يَقِرُّ – To stay permanently/dwell in

قَرَّ : يَقَرُّ – To be cool

Examples from the Qur'an:

﴿ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ﴾

"And those who deny Our signs, the punishment *will afflict them* because they used to transgress." (6:49)

﴿ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ ﴾

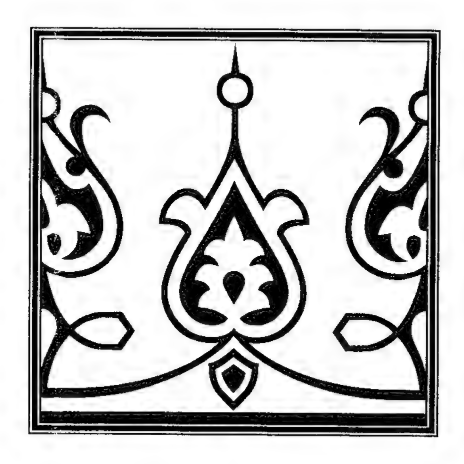
"They *consider it their favor* on you that they have accepted Islam." (49:17)

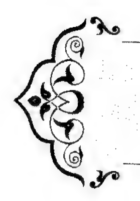
﴿ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴾

"And they do nothing but *guess*." (2:78)

﴿ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴾

"A Day when man will *run away* from his brother." (80:34)





# Chapter 26



## PAST CONTINUOUS

## اَلْفِعْلُ الْمَاضِي الإِسْتِمْرَارِيْ

كَانَ is a helping verb meaning "was/were". However, when it comes before the imperfect tense it will make it a past continuous verb.

*For example:*

كَانَ يَفْعَلُ – He was doing.

Past continuous conjugation of كَانَ يَفْعَلُ:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | كَانَ يَفْعَلُ<br>He was doing | كَانَا يَفْعَلاَنِ<br>They both were doing | كَانُوْا يَفْعَلُوْنَ<br>They all were doing |
| مؤنّث غائب<br>3rd person feminine | كَانَتْ تَفْعَلُ<br>She was doing | كَانَتَا تَفْعَلاَنِ<br>They both were doing | كُنَّ يَفْعَلْنَ<br>They all were doing |

| مذكّر مخاطب<br>2nd person masculine | كُنتَ تَفْعَلُ<br>You were doing | كُنْتُمَا تَفْعَلَانِ<br>You both were doing | كُنْتُمْ تَفْعَلُوْنَ<br>You all were doing |
|---|---|---|---|
| مؤنّث مخاطب<br>2nd person feminine | كُنتِ تَفْعَلِيْنَ<br>You were doing | كُنْتُمَا تَفْعَلَانِ<br>You both were doing | كُنْتُنَّ تَفْعَلْنَ<br>You all were doing |
| متكلّم<br>First person (Masculine/Feminine) | كُنْتُ أَفْعَلُ<br>I was doing | - | كُنَّا نَفْعَلُ<br>We were doing |

The conjugation for كَانَ is in the past tense though it is used along with the imperfect tense يَفْعَلُ.

*Examples:*

﴿ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ﴾

"That was because of their disobedience and *they were the persons who exceeded the limits.*" (2:61)

﴿وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

"And that you fast is better for you *if you know.*" (2:184)

﴿كَانَا يَأْكُلَانِ ٱلطَّعَامَ﴾

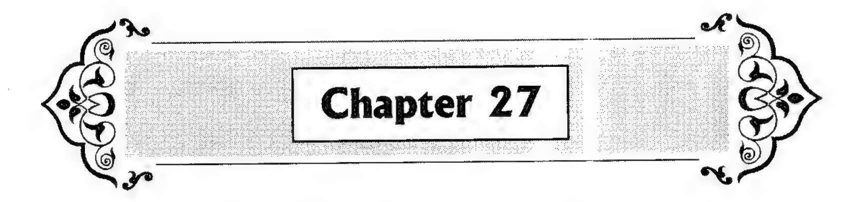
"*They both used* to eat food." (5:75)

﴿وَنَجَّيْنَٰهُ مِنَ ٱلْقَرْيَةِ ٱلَّتِي كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ﴾

"And We delivered him from the town *which practiced* bad things." (21:74)

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِيٓ أَصْحَٰبِ ٱلسَّعِيرِ﴾

"And they will say, 'Had *we but listened* or understood, we would not have been among the inhabitants of blazing fire.'" (67:10)




# MOODS OF THE IMPERFECT TENSE - I

## صِيَغُ الْمُضَارِعِ

The imperfect tense by slight changes may be in two forms.

- The Subjunctive Mood – اَلْمُضَارِعِ الْمَنْصُوْبُ.
- The Jussive Moods – اَلْمُضَارِعِ الْمَجْزُوْمُ.

When a particle such as أَنْ (that) precedes the simple imperfect tense يَفْعَلُ (he does/ will do), it changes the case ending of the imperfect verb to *fatha* or *nasab* (ـَـ). The meaning differs from what it has in its absolute case. This is the subjunctive mood of the verb. For example:

أَنْ يَّفْعَلَ – That he does/ will do.

Similarly, if a particle such as إِنْ (if) precedes the simple imperfect tense يَفْعَلُ (he does/will do) it will change the case ending of the imperfect verb to *sukoon* or *jazm* (ـْـ) and the meaning will differ from its absolute case. This is the jussive mood of the verb.

إِنْ يَّفْعَلْ – if he does/will do.

These two forms of the imperfect tense, the subjunctive and jussive moods can be made by slight changes to the imperfect tense verb.

***The Subjunctive* - اَلْمُضَارِعِ الْمَنْصُوبُ**

The prefixed particles اَلْحُرُوْفُ النَّاصِبَةُ change the mood of the imperfect tense to the subjunctive. They are listed below:

| اَلْحُرُوْفُ النَّاصِبَةُ | Meaning |
|---|---|
| لَنْ | will never |
| أَنْ<br>أَلَّا =لَا+أَنْ | that/that not |
| كَيْ<br>كَيْلَا =لَا+كَيْ | So that/so that not |
| حَتَّى | Until |
| لِ | So that/in order to |
| إِذَنْ | Therefore/then |

Below is a table demonstrating, the action of (أَنْ) on the imperfect tense (يَّفْعَل):

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | أَنْ يَّفْعَلَ that he does/will do | أَنْ يَّفْعَلاَ that they both do/ will do | أَنْ يَّفْعَلُوْا that they all do/ will do |
| مؤنّث غائب 3rd person feminine | أَنْ تَفْعَلَ that she does/will do | أَنْ تَفْعَلاَ that they both do/ will do | أَنْ يَّفْعَلْنَ that they all do/ will do |
| مذكّر مخاطب 2nd person masculine | أَنْ تَفْعَلَ that you do/ will do | أَنْ تَفْعَلاَ that you both do/ will do | أَنْ تَفْعَلُوْا that you all do/ will do |
| مؤنّث مخاطب 2nd person feminine | أَنْ تَفْعَلِيْ that you do/ will do | أَنْ تَفْعَلاَ that you both do/ will do | أَنْ تَفْعَلْنَ that you all do/ will do |
| متكلّم First person (Masculine/Feminine) | أَنْ اَفْعَلَ that I do/ will do | - | أَنْ نَفْعَلَ that we do/ will do |

Points to note from the above table:

The *fathah* (ـَـ) which is evident in the imperfect tense is seen only on the singular third person masculine and feminine, the singular second person masculine and on the first person singular and plural. i.e. يَفْعَلَ , تَفْعَلَ , أَفْعَلَ , نَفْعَلَ . For all other forms, the ن of duals and plurals are dropped except in the feminine plurals.

*Examples of* الحروف الناصبة *found in the Qur'an. Example* 'أَنْ' *(that):*

﴿وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ﴾

"Nor should they themselves go out, unless *they commit* an open indecency." (65:1)

As 'يَأْتِينَ' is feminine plural, the 'ن' is not dropped.

﴿كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ﴾

"It is most hateful to Allah *that you say* that which you do not do." (61:3)

The 'ن' is dropped from 'تَقُولُونَ ' due to the addition of 'أَنْ'.

- أَنْ + لَا → أَلَّا – (that not):

*Example:*

﴿أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ﴾

"*Do not fear* nor grieve but receive the good news of the garden which you are promised". (41:30)

- لِ + أَنْ → لأَن – (for that):

*Example:*

﴿وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ﴾

"And I am commanded *that I should be* the first of those who submit (as Muslims)." (39:12)

- لَـنْ : It gives the meaning of *will never* and is a strong negation of the future. When لَـنْ is prefixed to the المُـضَارِع, it will indicate the future tense. For example:

﴿فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ﴾

"Allah *will never forgive* them protectively." (9:80)

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾

"*You will never attain* righteousness unless you spend from that which you love." (3:92)

- كَيْ – In order to/so that:

﴿كَىْ نُسَبِّحَكَ كَثِيرًا﴾

"*That we may glorify You* much." (20:33)

- كَيْلَا – So that not/in order not to:

*For example:*

﴿كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ﴾

"*So that the (wealth) may not* become an item of circulation (only) between the rich among you." (59:7)

- لِكَيْلَا – So that not:

﴿لِكَىْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌ قَدِيرٌ﴾

"*So that he does not know* anything (even) after (having had) knowledge." (16:70)

- حَتَّى – Until:

﴿وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ﴾

"And do not go near them *till they are clean*." (2:222)

﴿حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ﴾

"(*This is only*) *till He separates* the evil from the good." (3:179)

- لِ – So that

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِيٓ﴾

"And I cast on you love from Me, *so that you might be brought up* before My eye." (20:39)

- لِ + أَلَّا → لِئَلَّا – So that not:

﴿لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّن فَضْلِ ٱللَّهِ﴾

"*That* the owners of the book *may know* that they do not have control on anything from the grace of Allah." (57:29)

*Examples:*

﴿فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ﴾

"But if you do not do it, and *you will never do it* then be on your guard against the fire." (2:24)

﴿وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا﴾

"And we know that *we can neither defeat Allah* in the Earth nor can we defeat Him by flight." (72:12)

﴿لَن يَبْعَثَ ٱللَّهُ مِنۢ بَعْدِهِۦ رَسُولًا﴾

"Allah *will never raise* a messenger after him." (40:34)

﴿قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا﴾

"Say, '*None can ever protect me* against Allah and *I can never find* besides Him, (any source of) refuge.'" (72:22)

﴿وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا﴾

"And we thought that mankind and the jinn *never speak* a lie against Allah." (72:5)

﴿أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ﴾

"Least a soul *should say,* 'My regrets on being negligent towards Allah's side.'" (39:56)

﴿إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا﴾

"Allah is certainly not ashamed *to set forth the* similitude of a fly or something above that." (2:26)

﴿إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً﴾

"Allah commands you *that you should certainly slaughter* a cow." (2:67)

﴿أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ﴾

"He commands *that you serve* no one but Him Alone." (12:40)

﴿أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ﴾

"*Do not fear* nor grieve but receive the good news of the garden which you are promised." (41:30)

﴿فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ﴾

"Thus We returned you to your mother *that* her eye *might be cooled* and (that) she might not grieve." (20:40)

﴿وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ﴾

"And do not go near them *till they are clean*." (2:222)

﴿وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ﴾

"And they will not enter the garden *until* the camel *passes* through the eye of the needle." (7:40)

﴿لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ﴾

"*That* Allah *may separate* the bad ones from the good ones." (8:37)

﴿لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟﴾

"*That He may cut off* a portion from among those who did not believe." (3:127)

﴿لِيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾

"*That* Allah *may protect* you from (every) sin of yours which you (could) send in advance and which you (could) leave behind." (48:2)

﴿صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ﴾

"And We taught him the (art of) making coats of mail for you *that they might protect you* in your wars." (21:80)

﴿ٱللَّهَ عُرْضَةً لِّأَيْمَٰنِكُمْ أَن تَبَرُّواْ وَتَتَّقُواْ وَتُصْلِحُواْ بَيْنَ ٱلنَّاسِ﴾

"And do not make Allah, because of your oaths, a hindrance in *your righteousness* and *guarding (against evil)* and *effecting reconciliation* between human being." (2:224)

In the last example, we see that the conjunction 'و' (وَاو العَطْف) meaning "and" carries forward the effect of the "الحُرُوفُ النَاصِبَة" Therefore, the following imperfect verbs joined by 'و' will be affected in the same manner as the first verb and will be in the subjunctive form.

When الحُرُوف النَاصِبَة come before weak verbs (اَلأَفْعَالُ الْمُعْتَلَّةُ), hamzated verbs (اَلأَفْعَال الْمَهْمُوْزَةُ) and doubled letters verbs (اَلأَفْعَالُ الْمُضَاعَفَةُ) we will observe the same changes as in the consonant verbs, therefore, they do not need to be dealt with separately.

"He commands *that you serve* no one but Him Alone." (12:40)

﴿ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ ﴾

"*Do not fear* nor grieve but receive the good news of the garden which you are promised." (41:30)

﴿ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ﴾

"Thus We returned you to your mother *that* her eye *might be cooled* and (that) she might not grieve." (20:40)

﴿ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ﴾

"And do not go near them *till they are clean*." (2:222)

﴿ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ﴾

"And they will not enter the garden *until* the camel *passes* through the eye of the needle." (7:40)

﴿ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ ﴾

"*That* Allah *may separate* the bad ones from the good ones." (8:37)

﴿ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا ﴾

"*That He may cut off* a portion from among those who did not believe." (3:127)

﴿لِيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾

"*That* Allah *may protect* you from (every) sin of yours which you (could) send in advance and which you (could) leave behind." (48:2)

﴿صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ﴾

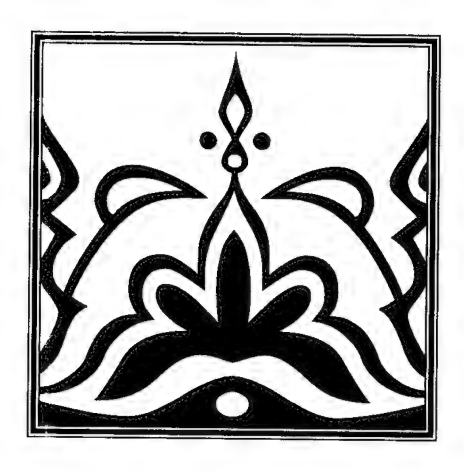
"And We taught him the (art of) making coats of mail for you *that they might protect you* in your wars." (21:80)

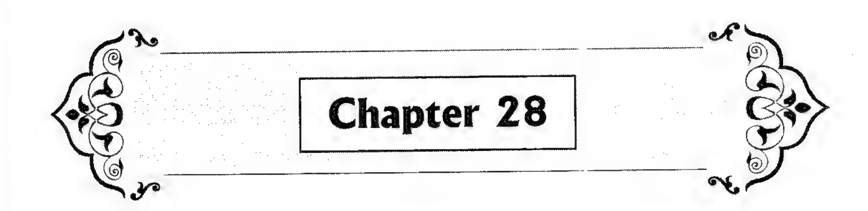
﴿ٱللَّهَ عُرْضَةً لِّأَيْمَٰنِكُمْ أَن تَبَرُّواْ وَتَتَّقُواْ وَتُصْلِحُواْ بَيْنَ ٱلنَّاسِ﴾

"And do not make Allah, because of your oaths, a hindrance in *your righteousness* and *guarding (against evil)* and *effecting reconciliation* between human being." (2:224)

In the last example, we see that the conjunction 'و' (وَاو العَطْف) meaning "and" carries forward the effect of the "الحُرُوفُ النَاصِبَة" Therefore, the following imperfect verbs joined by 'و' will be affected in the same manner as the first verb and will be in the subjunctive form.

When الحُرُوف النَاصِبَة come before weak verbs (اَلأَفْعَالُ الْمُعْتَلَّةُ), hamzated verbs (اَلأَفْعَالُ الْمَهْمُوْزَةُ) and doubled letters verbs (اَلأَفْعَالُ الْمُضَاعَفَةُ) we will observe the same changes as in the consonant verbs, therefore, they do not need to be dealt with separately.






# MOODS OF THE IMPERFECT TENSE – II

# صِيَغُ الْمُضَارِعِ

## The Jussive – اَلْمُضَارِعِ الْمَجْزُوْمِ

The prefixed particles which are called اَلْحُرُوفُ الجَازِمَةُ change the mood of the imperfect tense to the jussive where the final radical takes a *sukoon* or *jazm* (ـْـ). These are listed below:

| اَلْحُرُوفُ الْجَازِمَةُ | Meaning |
|---|---|
| لَمْ | Was not/did not |
| لَمَّا | Not yet |
| إِنْ | If |
| لِ | Should |
| لَا | Do not/Should not |

Table with إِنْ يَّفْعَلْ:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | إِنْ يَّفْعَلْ<br>If he does/ will do | إِنْ يَّفْعَلَا<br>If they both do/ will do | إِنْ يَّفْعَلُوْا<br>If they all do/will do |
| مؤنّث غائب<br>3rd person feminine | إِنْ تَفْعَلْ<br>If she does/ will do | إِنْ تَفْعَلَا<br>If they both do/ will do | إِنْ يَّفْعَلْنَ<br>If they all do/will do |
| مذكّر مخاطب<br>2nd person masculine | إِنْ تَفْعَلْ<br>If you do/ will do | إِنْ تَفْعَلَا<br>If you both do/ will do | إِنْ تَفْعَلُوْا<br>If you all do/will do |
| مؤنّث مخاطب<br>2nd person feminine | إِنْ تَفْعَلِيْ<br>If you do/ will do | إِنْ تَفْعَلَا<br>If you both do/ will do | إِنْ تَفْعَلْنَ<br>If you all do/will do |
| متكلّم<br>First person (Masculine/Feminine) | إِنْ أَفْعَلْ<br>If I do/will do | - | إِنْ نَفْعَلْ<br>If we do/ will do |

Points to note from the above table:

The *sukoon* (ـْـ) which is evident in the imperfect is seen only on the singular third person and second person masculine and feminine and on the first person singular and plural. i.e. يَفْعَلْ , تَفْعَلْ , أَفْعَلْ and نَفْعَلْ.

For all other forms, the 'ن' of duals and plurals are dropped as in the subjunctive, except in the case of feminine plurals.

لَمْ – was not/did not: It is used to deny a statement. It changes the present future tense to past tense.

﴿لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا﴾

"We did not assign (this) name to any one before." (19:7)

لَمَّا – not yet:

﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ﴾

"And (will do so to) others (too) from among those *who have not yet joined* them." (62: 3)

﴿وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ﴾

"And belief *has not yet entered* into your hearts." (49:14)

In the above example, we see that لَمْ of يَدْخُلِ bears *kasrah* (ـِ) on it (instead of *sukoon* (ـْ). The general rule is that *sukoon* (ـْ) is changed to *kasrah* (ـِ) to join the following letter.

*Note:* When لَمَّا is followed by the imperfect tense it gives the meaning of not yet. When it comes before the past tense it means 'when' without any effect on the *harakah* (ـَـِـُ) of the past tense.

﴿فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ﴾

"*So when* Talut *departed* with the forces". (2:249)

إِنْ : It is a conditional particle and gives the meaning of "if". It usually comes in the beginning of a conditional sentence and is followed by two imperfect verbs in the jussive case.

﴿إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

"*If you help* Allah, He will help you and make your feet firm." (47:7)

﴿إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ﴾

"*If you wanted a decision* then the decision has come to you, *and if you desist* then it will be better for you." (8:19)

It can also come along with لَا. For example:

إِنْ + لَا → إِلَّا

If + not → if not/unless

﴿وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِيٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ﴾

"*And if You do not protectively forgive me* and have mercy on me I will be of the losers." (11:47)

لِ – should: It is also called "*lam* of command (لَامُ الْأَمْرِ)". We will deal with this in detail in the imperative form.

﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ﴾

"*Let him* who has abundance *spend* out of his abundance, and one who has his provision straitened on him, *let him spend* from that which Allah has given to him." (65:7)

لَا : This is the particle of prohibition and is also called لَا النَّاهِيَة. It is used with the second person imperfect tense to give a negative command.

﴿وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ﴾

"*And do not say* for those who are slain in the way of Allah (that they are) dead." (2:154)

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّأَيْمَانِكُمْ أَن تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ﴾

"*And do not make* Allah, because of your oaths, a hindrance in your righteousness and guarding (against evil) and effecting reconciliation between human beings." (2:224)

There is one more لَا named لَا النَّافِيَة, which is used for negation and means "no". This لَا will have no effect on the verb that follows it. It is just used as a statement.

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾

"Allah *will not catch* you for what is vain in your oaths." (2:225)

﴿لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ﴾

"*They cannot* travel in the land." (2:273)

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا﴾

"Allah *does not task* a soul but (to the extent of) that which He has given it." (65:7)

﴿قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

"Say, 'No one in the skies and the Earth knows the unseen except Allah.'" (27:65)

# WEAK VERBS - الْأَفْعَالُ الْمُعْتَلَّةُ

Assimilated verbs on the pattern of وَعَدَ and يَسِرَ and *hamzated* verbs will change when prefixed with حُرُوفُ الجَازِمَة with the same effect as that of the basic consonant pattern فَعَلَ.

Hollow verbs on the pattern of قَالَ and بَاعَ will undergo the following change:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | لَمْ يَقُلْ<br>He did not say | لَمْ يَقُوْلَا<br>They both did not say | لَمْ يَقُوْلُوْا<br>They all did not say |
| مؤنّث غائب<br>3rd person feminine | لَمْ تَقُلْ<br>She did not say | لَمْ تَقُوْلَا<br>They both did not say | لَمْ يَقُلْنَ<br>They all did not say |
| مذكّر مخاطب<br>2nd person masculine | لَمْ تَقُلْ<br>You did not say | لَمْ تَقُوْلَا<br>You both did not say | لَمْ تَقُوْلُوْا<br>You all did not say |
| مؤنّث مخاطب<br>2nd person feminine | لَمْ تَقُوْلِي<br>You did not say | لَمْ تَقُوْلَا<br>You both did not say | لَمْ تَقُلْنَ<br>You all did not say |
| متكلّم<br>First person (Masculine/Feminine) | لَمْ أَقُلْ<br>I did not say | - | لَمْ نَقُلْ<br>We did not say |

Table for لَمْ يَبِعْ :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | لَمْ يَبِعْ<br>He did not sell | لَمْ يَبِيْعَا<br>They both did not sell | لَمْ يَبِيْعُوْا<br>They all did not sell |
| مؤنّث غائب<br>3rd person feminine | لَمْ تَبِعْ<br>She did not sell | لَمْ تَبِيْعَا<br>They both did not sell | لَمْ يَبِعْنَ<br>They all did not sell |
| مذكّر مخاطب<br>2nd person masculine | لَمْ تَبِعْ<br>You did not sell | لَمْ تَبِيْعَا<br>You both did not sell | لَمْ تَبِيْعُوْا<br>You all did not sell |
| مؤنّث مخاطب<br>2nd person feminine | لَمْ تَبِيْعِيْ<br>You did not sell | لَمْ تَبِيْعَا<br>You both did not sell | لَمْ تَبِعْنَ<br>You all did not sell |
| متكلّم<br>First person (Masculine/Feminine) | لَمْ تَبِعْ<br>I did not sell | - | لَمْ نَبِعْ<br>We did not sell |

In the table above we see that 'و' and 'ى' are dropped in the third person masculine and feminine singular, second person masculine and first person singular and plural because the last letter is made *sakin* (ـْـ). Two *sukoons* cannot appear together, and therefore, the weak letter is dropped. The remaining pattern however will have the 'و' and the 'ى' respectively in the conjugation.

Defective verbs on the pattern of دَعَا, رَمَى and لَـقِيَ will have the following changes in their conjugation when prefixed with الحُرُوفُ الجَازِمَة.

Table for لَمْ يَدْعُ:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | لَمْ يَدْعُ He did not call | لَمْ يَدْعُوَا They both did not call | لَمْ يَدْعُوْا They all did not call |
| مؤنّث غائب 3rd person feminine | لَمْ تَدْعُ She did not call | لَمْ تَدْعُوَا They both did not call | لَمْ يَدْعُوْنَ They all did not call |
| مذكّر مخاطب 2nd person masculine | لَمْ تَدْعُ You did not call | لَمْ تَدْعُوَا You both did not call | لَمْ تَدْعُوْا You all did not call |
| مؤنّث مخاطب 2nd person feminine | لَمْ تَدْعِيْ You did not call | لَمْ تَدْعُوَا You both did not call | لَمْ تَدْعُوْنَ You all did not call |
| متكلّم First person (Masculine/Feminine) | لَمْ أَدْعُ I did not call | - | لَمْ نَدْعُ We did not call |

Table for لَمْ يَرْمِ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | لَمْ يَرْمِ He did not throw | لَمْ يَرْمِيَا They both did not throw | لَمْ يَرْمُوْا They all did not throw |
| مؤنّث غائب 3rd person feminine | لَمْ تَرْمِ She did not throw | لَمْ تَرْمِيَا They both did not throw | لَمْ يَرْمِيْنَ They all did not throw |
| مذكّر مخاطب 2nd person masculine | لَمْ تَرْمِ You did not throw | لَمْ تَرْمِيَا You both did not throw | لَمْ تَرْمُوْا You all did not throw |
| مؤنّث مخاطب *2nd person feminine* | لَمْ تَرْمِيْ *You did not throw* | لَمْ تَرْمِيَا You both *did not throw* | لَمْ تَرْمِيْنَ *You all did not throw* |
| متكلّم First person (Masculine/Feminine) | لَمْ أَرْمِ I did not throw | - | لَمْ نَرْمِ We did not throw |

Table for لَمْ يَلْقَ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | لَمْ يَلْقَ He did not meet | لَمْ يَلْقَيَا They both did not meet | لَمْ يَلْقَوْا They all did not meet |
| مؤنّث غائب 3rd person feminine | لَمْ تَلْقَ She did not meet | لَمْ تَلْقَيَا They both did not meet | لَمْ يَلْقَيْنَ They all did not meet |
| مذكّر مخاطب 2nd person masculine | لَمْ تَلْقَ You did not meet | لَمْ تَلْقَيَا You both did not meet | لَمْ تَلْقَوْا You all did not meet |
| مؤنّث مخاطب 2nd person feminine | لَمْ تَلْقَيْ You did not meet | لَمْ تَلْقَيَا You both did not meet | لَمْ تَلْقَيْنَ You all did not meet |
| متكلّم First person (Masculine/Feminine) | لَمْ أَلْقَ I did not meet | - | لَمْ نَلْقَ We did not meet |

In the hollow verbs, we see that 'و' and 'ى' are dropped in the third person masculine and feminine singular, the second person masculine and in the first person singular and plural. The remaining pattern will have the 'و' and the 'ى' respectively in the conjugation.

Double lettered verb (الْمُضَاعَفُ): The change in pattern is as follows:

Table of ظَنَّ : لَمْ يَظْنُنْ (when it is written separately):

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | لَمْ يَظْنُنْ He did not think | لَمْ يَظُنَّا They both did not think | لَمْ يَظُنُّوْا They all did not think |
| مؤنّث غائب 3rd person feminine | لَمْ تَظْنُنْ She did not think | لَمْ تَظُنَّا They both did not think | لَمْ يَظْنُنَّ They all did not think |
| مذكّر مخاطب 2nd person masculine | لَمْ تَظْنُنْ You did not think | لَمْ تَظُنَّا You both did not think | لَمْ تَظُنُّوْا You all did not think |
| مؤنّث مخاطب 2nd person feminine | لَمْ تَظُنِّىْ You did not think | لَمْ تَظُنَّا You both did not think | لَمْ تَظْنُنَّ You all did not think |
| متكلّم First person (Masculine/Feminine) | لَمْ أَظْنُنْ I did not think | - | لَمْ نَظْنُنْ We did not think |

Here the *shaddah* (ـّـ) is opened in the third person masculine and the feminine singular and in the second person singular and first person verbs.

*Examples:*

﴿فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ﴾

"*But if you do not do it*, then take notice of war from Allah and His Messenger; *and if you repent* (or go back to the affair of loan), then for you is the principal of your amount." (2:279)

﴿فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَٱتَّقُواْ ٱلنَّارَ﴾

"But if *you do not do it*, and you will never do it, then be on your guard against the fire." (2:24)

﴿وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُواْ مِنكُمْ وَيَعْلَمَ﴾

"*While Allah has not yet known* (marked out) those who strive (in His way) from among you and known (marked out) those who are patient?" (3:142)

﴿إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ﴾

"*If* a wound *has afflicted you*, then a similar wound has afflicted the (other) people." (3:140)

﴿فَإِن تَوَلَّوْاْ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ﴾

"*So if you turn back*, then I have conveyed to you that with which I was sent to you." (11:57)

﴿وَنَادَوْاْ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّٰكِثُونَ﴾

"And they will call out, 'O Malik (Angel incharge of Hell)! Let your Fosterer *make an end of us.*' He will say, 'You certainly have to stay (here).'" (43:77)

﴿وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ﴾

"*But do not go near* this tree, because you will become one of those who are unjust." (2:35)

﴿أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ﴾

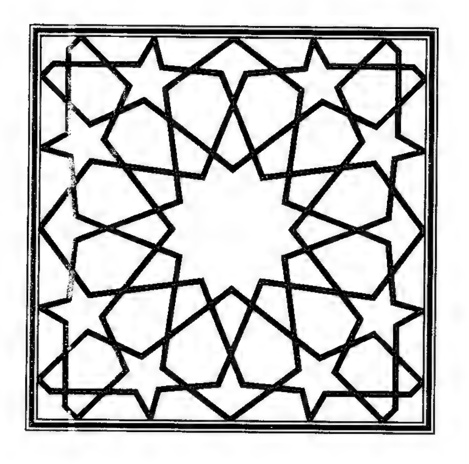
"You *do not associate* with Me anything (as partner), and clean My house for those who walk around (it)." (22: 26)

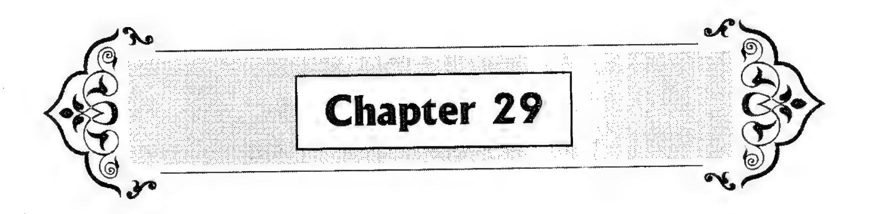
﴿فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا﴾

"*Then do not say (even), "Uff,"* to them nor scold them, but speak to them in words of honor." (17:23)

﴿وَإِلَّا تَغْفِرْ لِى وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ﴾

"*And if You do not protectively forgive* me and have mercy on me I will be of the losers." (11:47)






# THE IMPERATIVE VERB

## الفِعْلُ الأَمْرُ

### Direct Command – الأَمْرُ لِلْمُخَاطَبِ

The imperative is the command form of a verb. The imperative is of two kinds:

- Direct command – الأَمْرُ لِلْمُخَاطَبِ
- Indirect command – الأَمْرُ لِلْغَائِبِ وَ الْمُتَكَلِّمِ

أَمر لِلْمُخَاطَبْ is the "direct command" which is given to the second person.

*Example:*

إِضْرِبْ – (you) hit

أُنْصُرْ – (you) help

إِشْرَبْ – (you) drink

Sometimes the command is given to the third and to the first person. In such case it is known as Indirect Command, الأَمْر لِلْغَائِبِ و الْمُتَكَلِّم.

*Example:*

لِ يَضْرِبْ – He should hit

لِ أَنْصُرْ – I should help

لِ أَشْرَبْ – I should drink.

## Direct command – الأَمْرُ لِلْمُخَاطَبِ

As we have said earlier الأَمْرُ لِلْمُخَاطَبِ is formed from the imperfect second person masculine and feminine. Now let us observe how the second person imperfect tense is changed to the imperative form of the verb.

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | تَفْعَلُ You do/ will do | تَفْعَلاَنِ You both do/ will do | تَفْعَلُوْنَ You all do/ will do |
| مؤنّث مخاطب 2nd person feminine | تَفْعَلِيْنَ You do/ will do | تَفْعَلاَنِ You both do/ will do | تَفْعَلْنَ You all do/ will do |

Step 1:

From the above الْمُضَارِع table, remove the sign of the second person imperfect tense "تَ" as can be seen from the table below:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | فْعَلُ | فْعَلَانِ | فْعَلُوْنَ |
| مؤنّث مخاطب 2nd person feminine | فْعَلِيْنَ | فْعَلَانِ | فْعَلْنَ |

Step 2:

Add *hamza*, in the place of تَ. If the second radical of the imperfect tense bears *fatha* (ـَ), or *kasrah* (ـِ) then the prefixed *hamza* (ا) will get *kasrah* (ـِ). If the second radical bears *dammah* (ـُ) then the prefixed *alif*, (ا) will also bear *dammah* (ـُ). Note that there will never be *fatha* ( ـَ) on the prefix *hamza*, of command ( الأَمْرُ ).

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | إِفْعَلُ | إِفْعَلَانِ | إِفْعَلُوْنَ |
| مؤنّث مخاطب 2nd person feminine | إِفْعَلِيْنَ | إِفْعَلَانِ | إِفْعَلْنَ |

This prefixed *hamza* is called *hamzatul wasl* (هَمْزَةُ الْوَصل), the *hamza* of joining . Though present in the script, it is not read. It joins the preceding word with the succeeding word.

Step 3:

The last letter of the masculine singular will bear *sukoon* (ـْـ) on it. All other *nun's* (ن) are dropped except that of feminine plural. Therefore, the command form, أَمْر will be as below:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | إِفْعَلْ<br>Do | إِفْعَلاَ<br>Do (you both) | إِفْعَلُوْا<br>Do (you all) |
| مؤنّث مخاطب<br>2nd person feminine | إِفْعَلِيْ<br>Do | إِفْعَلاَ<br>Do (you both) | إِفْعَلْنَ<br>Do (you all) |

Imperative form of فَتَحَ :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | إِفْتَحْ<br>Open | إِفْتَحَا<br>Open (you both) | إِفْتَحُوْا<br>Open (you all) |
| مؤنّث مخاطب<br>2nd person feminine | إِفْتَحِيْ<br>Open | إِفْتَحَا<br>Open (you both) | إِفْتَحْنَ<br>Open (you all) |

Imperative form of ضَرَبَ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | إِضْرِبْ Strike | إِضْرِبَا Strike (you both) | إِضْرِبُوْا Strike (you all) |
| مؤنّث مخاطب 2nd person feminine | إِضْرِبِيْ Strike | إِضْرِبَا Strike (you both) | إِضْرِبْنَ Strike (you all) |

Imperative form of نَصَرَ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | أُنْصُرْ Help | أُنْصُرَا Help (you both) | أُنْصُرُوْا Help (you all) |
| مؤنّث مخاطب 2nd person feminine | أُنْصُرِىْ Help | أُنْصُرَا Help (you both) | أُنْصُرْنَ Help (you all) |

*Examples:*

﴿ وَأَنِ اعْبُدُونِي هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴾

"And that *you should serve Me*, this is the straight path." (36:61)

﴿ ارْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴾

"*Strike* with your foot, this (water which thereby gushes out, is for a) cool bath and a drink." (38:42)

﴿فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ﴾

"We said: '*Strike* the (porous) rock with your staff.'" (2:60)

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ﴾

"And when We (Allah) said to the angels, '*Bow down* before Adam,'" (2:34)

﴿وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ﴾

"We said: 'O Adam! You and your wife, *dwell* in the garden.'" (2:35)

﴿وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ﴾

"We said: '*Go down*, some of you will be the enemies of others.'" (2:36)

﴿فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ﴾

"So *remember* Me I will remember you and *be grateful* to Me and do not be ungrateful to Me." (2:152)

﴿فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ﴾

"So *do* what you are ordered to do." (2:68)

﴿فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ﴾

"But if they fight with you then *slay* them." (2:191)

﴿ ٱذۡهَبَآ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴾

"*Both go* to Fir'awn, he has certainly rebelled." (20:43)

﴿ فَٱدۡخُلِي فِي عِبَٰدِي ﴾

"*So enter* among My servants." (89:29)

﴿ وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآ أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ﴾

"And *pardon us,* and *protectively forgive* us, and *have mercy* on us, You are our Guardian so help us against the people who are infidels." (2:286)

## IMPERATIVE FORM OF HAMZATED VERBS:

*First Radical Hamza*:

The imperative is formed by removing the sign of the imperfect tense, "تَ". The first radical *hamza* of the word will also be dropped. No prefix (*hamza*) is used to make the الأَمْرُ of such verbs.

The imperative form of أَكَلَ:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | كُلْ Eat | كُلَا Eat(you both) | كُلُوْا Eat (you all) |
| مؤنّث مخاطب 2nd person feminine | كُلِيْ Eat | كُلَا Eat (you both) | كُلْنَ Eat (you all) |

﴿فَكُلِي وَٱشْرَبِي وَقَرِّي عَيْنًا﴾

"*Then eat* and drink and cool (your) eye." (19:26)

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا﴾

"*Take alms* from their wealth, through which you may clean them and purify them." (9:103)

﴿وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا﴾

"*And eat* from it freely (from) wherever you will." (2:35)

﴿خُذُواْ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱسْمَعُواْ﴾

"*Hold* with strength that which We have given you and listen." (2:93)

Some hamzated verbs however deviate from their pattern and take the *hamzatul wasl* 'هَمْزَةُ الْوَصل' in the imperative form.

The imperative form of أَذِنَ :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | إِئْذَنْ<br>Permit | إِئْذَنا<br>Permit(you both) | إِئْذَنُوْا<br>Permit (you all) |
| مؤنّث مخاطب<br>2nd person feminine | إِئْذَنِيْ<br>Permit | إِئْذَنا<br>Permit(you both) | إِئْذَنَّ<br>Permit (you all) |

*Second Radical Hamza:*

The imperative form of سَأَلَ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | سَلْ/إِسْأَلْ Ask | سَلاَ/إِسْأَلاَ Ask (you both) | سَلُوْا/إِسْأَلُوْا Ask (you all) |
| مؤنّث مخاطب 2nd person feminine | سَلِيْ/إِسْأَلِيْ Ask | سَلاَ/إِسْأَلاَ Ask (you both) | سَلْنَ/إِسْأَلْنَ Ask (you all) |

The pattern for سَأَلَ can be made with or without *hamzatul wasl* 'هَمْزَةُ الْوَصل' as shown in the table above.

﴿سَلْ بَنِيٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ﴾

"*Ask* the children of Israel, how many clear signs did We give them." (2:211)

﴿وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا﴾

"And *inquire* in the city in which we were." (12:82)

*Third Rdical Hamza*:

The imperative form of قَرَأَ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | إِقْرَأْ Read | إِقْرَءَا Read(you both) | اِقْرَءُوْ Read (you all) |
| مؤنّث مخاطب 2nd person feminine | إِقْرَئِيْ Read | إِقْرَءَا Read(you both) | إِقْرَأْنَ Read (you all) |

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ﴾

"*Recite* in the name of your Fosterer Who created." (96:1)

## IMPERATIVE FORM OF WEAK VERBS:

First radical و or ى (المِثَالُ اليَائِي - المِثَالُ الوَاوِى)

In المِثَالُ الوَاوِى where the first radical is و, the sign of the imperfect tense "تَ" is removed and the imperative is formed without *hamzatul wasl.*

The imperative form of وَعَدَ:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | عِدْ Promise | عِدَا Promise (you both) | عِدُوْا Promise (you all) |
| مؤنّث مخاطب 2nd person feminine | عِدِيْ Promise | عِدَا Promise (you both) | عِدْنَ Promise (you all) |

In مِثَال يائى the first radical is ى, the imperative is formed by removing the sign of the imperfect tense "تَ" and by adding the *hamzatul wasl* 'هَمْزَةُ الْوَصل'.

The imperative form of يَئِسَ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | إِيْئَسْ Grieve | إِيْئَسَا Grieve (you both) | إِيْئَسُوْا Grieve (you all) |
| مؤنّث مخاطب 2nd person feminine | إِيْئَسِيْ Grieve | إِيْئَسَا Grieve (you both) | إِيْئَسْنَ Grieve (you all) |

Hollow Verbs (الأَجْوَفُ اليَائِي - الأَجْوَفُ الوَاوِى)

Here the imperative is formed without *hamzatul wasl* هَمْزَةُ الْوَصل and by removing the sign of the imperfect tense, "تَ".

The imperative form of قَالَ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | قُلْ Say | قُوْلَا Say (you both) | قُوْلُوْا Say (you all) |
| مؤنّث مخاطب 2nd person feminine | قُوْلِيْ Say | قُوْلَا Say (you both) | قُلْنَ Say (you all) |

The imperative form of بَاعَ :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | بِعْ<br>Sell | بِيْعَا<br>Sell (you both) | بِيْعُوْا<br>Sell (you all) |
| مؤنّث مخاطب<br>2nd person feminine | بِيْعِي<br>Sell | بِيْعَا<br>Sell (you both) | بِعْنَ<br>Sell (you all) |

Defective Verbs: (النَاقِصُ اليَائِي - النَاقِصُ الوَاوِى)

Here the sign of the imperfect tense, "تَ" is removed and *hamzatul wasl* 'هَمْزَةُ الْوَصل' is prefixed to the مُضَارِع. The weak letters of the verb will be dropped in the masculine and feminine singular.

The imperative form of دَعَا :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | أُدْعُ<br>Call | أُدْعُوَا<br>Call (you both) | أُدْعُوْا<br>Call (you all) |
| مؤنّث مخاطب<br>2nd person feminine | أُدْعِيْ<br>Call | أُدْعُوَا<br>Call (you both) | أُدْعُوْنَ<br>Call (you all) |

The imperative from of رَمَى:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | إِرْمِ<br>Throw | إِرْمِيَا<br>Throw(you both) | إِرْمُوْا<br>Throw (you all) |
| مؤنّث مخاطب<br>2nd person feminine | إِرْمِيْ<br>Throw | إِرْمِيَا<br>Throw(you both) | إِرْمِيْنَ<br>Throw (you all) |

The imperative form of لَقِيَ:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | إِلْقَ<br>Meet | إِلْقَيَا<br>Meet (you both) | إِلْقَوْا<br>Meet (you all) |
| مؤنّث مخاطب<br>2nd person feminine | إِلْقَيْ<br>Meet | إِلْقَيَا<br>Meet (you both) | إِلْقَيْنَ<br>Meet (you all) |

The imperative form of رَأَى :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | رَ See | رَيَا See (you both) | رَوْا See (you all) |
| مؤنّث مخاطب 2nd person feminine | رَيْ See | رَيَا See (you both) | رَيْنَ See (you all) |

Because رَأَى is a hamzated weak verb it has irregularity in its pattern.

*Examples:*

﴿ كُلُوا وَارْعَوْا أَنْعَٰمَكُمْ ﴾

"*Eat* and *feed* your cattle." (20:54)

﴿ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَٰدِقِينَ ﴾

"Say: '*Bring* the Torah and *read* it, if you are truthful.'" (3:93)

﴿ ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ ﴾

"*Invite* to the way of your Fosterer with wisdom." (16:125)

﴿ وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ ﴾

"*Be patient*, and your patience is not (due to anything) but by (the help of) Allah." (16:127)

﴿ ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ ﴾

"*Read* that which is communicated to you of the Book." (29:45)

﴿ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا ﴾

"And *pardon* us, and *protectively forgive* us. (2:286)

﴿ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴾

"*Return* to your Fosterer pleased and pleasing (Him)." (89:28)

## IMPERATIVE FORM OF DOUBLY WEAK VERB:

Here the imperative if formed by dropping the weak letter ى and the sign of the imperfect tense "تَ".

The imperative form of وَقَى:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر مخاطب 2nd person masculine | قِ Save | قِيَا Save(you both) | قُوْ ا Save (you all) |
| مؤنّث مخاطب 2nd person feminine | قِيْ Save | قِيَا Save(you both) | قِيْنَ Save (you all) |

﴿رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ﴾

"Our Fosterer! Give us good in this world and good in the hereafter *and save us* from the punishment of fire." (2:201)

## IMPERATIVE FORM OF DOUBLED VERBS:

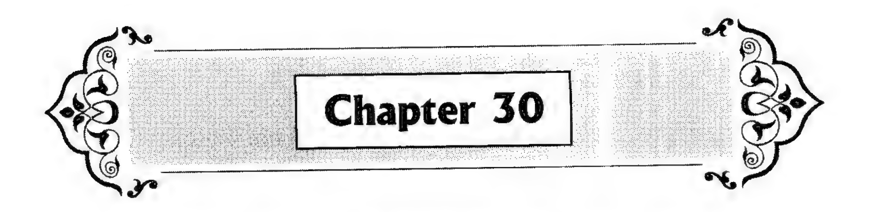
The imperative is made by prefixing *hamzatul wasl* 'هَمْزَةُ الْوَصل' after dropping the sign of the imperfect tense , "تَ".

The imperative from غَضَّ :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | أُغْضُضْ<br>Lower your voice/eyes | أُغْضُضَا<br>Lower (you both) your voice/eyes | أُغْضُضُوْا<br>Lower (you all) your voice/eyes |
| مؤنّث مخاطب<br>2nd person feminine | أُغْضُضِىْ<br>Lower your voice/eyes | أُغْضُضَا<br>Lower (you both) your voice/eyes | أُغْضُضْنَ<br>Lower (you all) your voice/eyes |

﴿وَٱقْصِدْ فِى مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ﴾

"And be moderate in your walk and *lower* your voice." (31:19)




# THE IMPERATIVE VERB – II

## أَلْفِعَلُ الأَمْرُ

## Indirect Command – الأَمْرُ لِلْغَائِبِ و الْمُتَكَلِّم

The indirect command 'الأَمْرُ لِلْغَائِبِ والْمُتَكَلِّمِ' is given to the third and first person imperfect tense. This is done by adding prefix "لِ" of the jussive to the third and first person imperfect tense. It is called *lam* of command (لاَمُ الأَمْرِ).

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | لِيَفْعَلْ<br>He should do | لِيَفْعَلا<br>They both should do | لِيَفْعَلُوْا<br>They all should do |
| مؤنّث غائب<br>3rd person feminine | لِتَفْعَلْ<br>She should do | لِتَفْعَلاَ<br>They both should do | لِيَفْعَلْنَ<br>They all should do |
| متكلّم<br>First person (Masculine/Feminine) | لِأَفْعَلْ<br>I should do | - | لِنَفْعَلْ<br>We should do |

When lam of command "لِ" is prefixed to the imperfect tense, the last letter of the third person singular and first person singular and plural will bear a *sukoon* (ـْـ).

The 'ن' of the dual and plurals are dropped except for third person feminine plural.

*Example:*

﴿وَنَادَوْا يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّٰكِثُونَ﴾

"And they will call out, 'O Malik (Angel incharge of Hell)! Let your Fosterer *make an end* of us.' He will say, 'You certainly have to stay (here).'" (43:77)

***Note:*** When *lam* of command "لِ" is preceded by a و or a ف, the *kasrah* (ـِـ) of the لِ is changed to *sukoon* (ـْـ).

*Examples:*

﴿فَلْيَعْبُدُوا رَبَّ هَٰذَا ٱلْبَيْتِ﴾

"*So let them serve* the Fosterer of this house (Ka'bah)." (106:3)

﴿فَٱكْتُبُوهُ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ﴾

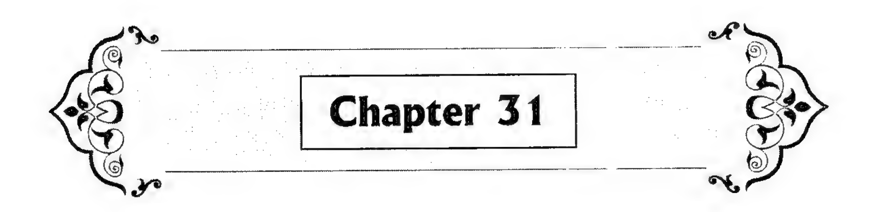
"Then write it down *and let a writer write it down* between you with fairness." (2:282)

﴿هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ﴾

"Then let his guardian *dictate* with fairness." (2:282)

﴿فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا﴾

"The Beneficent (Allah) allows to *stretch* for him." (19:75)




# TRANSITIVE AND INTRANSITIVE VERB

# اَلْفِعْلُ الْمُتَعَدِّيْ وَاللازِم

Verbs are of two types:

- Intransitive verb – اَلْفِعْلُ اللاَّزِمُ
- Transitive verb – اَلْفِعْلُ الْمُتَعَدِّیْ

## 1. INTRANSITIVE VERB – اَلْفِعْلُ اللاَّزِمُ

When an intransitive verb is used in a sentence, there is no need of an object. The verb along with the subject gives complete meaning to the sentence.

*Example:*

﴿ وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ﴾

"And *you used to laugh* at (some) of them." (23:110)

﴿ وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ﴾

"And they came to their father at night fall, *weeping*." (12:16)

## 2. TRANSITIVE VERB – اَلْفِعْلُ الْمُتَعَدِّىْ

A transitive verb will always need an object. When a transitive verb is used in a sentence it will have a subject as well as an object to give complete sense to a sentence.

*Example:*

﴿وَقَتَلَ دَاوُۥدُ جَالُوتَ﴾

"And Dawood *killed* Jalut." (2:251)

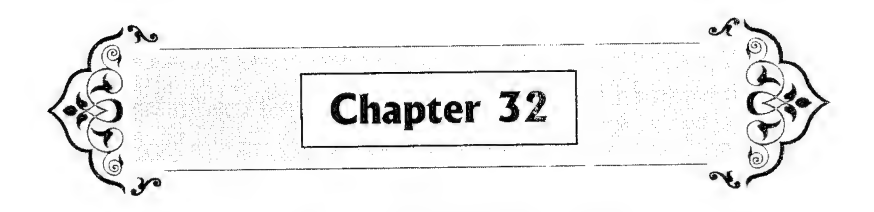
﴿ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟﴾

"Allah *sets forth* an example for those who do not believe." (66:10)

Sometimes transitive verbs need more than one object.

﴿جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا﴾

"Who *made* the Earth a spreading for you." (2:22)



# Chapter 32

## THE PAST PASSIVE VERB

## اَلْفِعْلُ الْمَاضِى الْمَجْهُوْلُ

The known verb اَلْفِعْلُ الْمَعْرُوْفُ is the active voice of the verb. Here the subject is known, i.e. the doer of the verb is specified. We have discussed these kinds of verbs in all the preceding chapters on the pattern of فَعَلَ, فَعِلَ , فَعُلَ.

*Example:*

﴿أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِي ٱلْعَذَابِ هُمْ خَٰلِدُونَ﴾

"That Allah *is displeased* with them and they will stay in the punishment." (5:80)

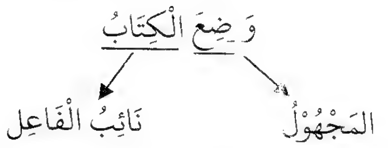
﴿حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ﴾

"Until when *he reached* the setting place of the sun (West)." (18:86)

The passive voice of the verb is called الفِعْلُ المَجْهُوْلُ (unknown). The subject is unknown i.e the doer is not specified. The passive verb is usually formed from a transitive verb (اَلْفِعْلُ الْمُتَعَدِّىْ).

It has two components – the passive verb and the object. As the subject اَلْفَاعِل is not present, the object will take the *harakah* of the subject i.e *dammah* (ـُـ) and is called the deputy of subject نَائِبُ الْفَاعِل.

*Example:*




"And the records (of deeds) *will be placed.*" (18:49)

The passive verb is formed by changing the *harakah* of active participle فَعَلَ, فَعِلَ , فَعُلَ, to فُعِلَ. The change is standard for all verbs and is characterized by *dammah* (ـُـ) on the first radical and *kasrah* (ـِـ) on the second radical.

## Passive Verb of Consonants – الصَحِيْحُ

Table of رُفِعَ :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | رُفِعَ<br>He was raised | رُفِعَا<br>They two were raised | رُفِعُوْا<br>They all were raised |
| مؤنّث غائب<br>3rd person feminine | رُفِعَتْ<br>She was raised | رُفِعَتَا<br>They two were raised | رُفِعْنَ<br>They all were raised |
| مذكّر مخاطب<br>2nd person masculine | رُفِعْتَ<br>You were raised | رُفِعْتُمَا<br>You two were raised | رُفِعْتُمْ<br>You all were raised |

| | | | |
|---|---|---|---|
| مؤنّث مخاطب<br>2nd person feminine | رُفِعْتِ<br>You were raised | رُفِعْتُمَا<br>You both were raised | رُفِعْتُنَّ<br>You all were raised |
| متكلّم<br>First person (Masculine/Feminine) | رُفِعْتُ<br>I was raised | - | رُفِعْنَا<br>We were raised |

Table of نُصِرَ and سُمِعَ :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | نُصِرَ<br>He was helped | نُصِرَا<br>They both were helped | نُصِرُوْا<br>They all were helped |
| مؤنّث غائب<br>3rd person feminine | نُصِرَتْ<br>She was helped | نُصِرَتَا<br>They both were helped | نُصِرْنَ<br>They all were helped |
| مذكّر مخاطب<br>2nd person masculine | نُصِرْتَ<br>You were helped | نُصِرْتُمَا<br>You both were helped | نُصِرْتُمْ<br>You all were helped |
| مؤنّث مخاطب<br>2nd person feminine | نُصِرْتِ<br>You were helped | نُصِرْتُمَا<br>You both were helped | نُصِرْتُنَّ<br>You all were helped |
| متكلّم<br>First person | نُصِرْتُ<br>I was helped | - | نُصِرْنَا<br>We were helped |

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | سُمِعَ He was heard | سُمِعَا They both were heard | سُمِعُوْا They all were heard |
| مؤنّث غائب 3rd person feminine | سُمِعَتْ She was heard | سُمِعَتَا They both were heard | سُمِعْنَ They all were heard |
| مذكّر مخاطب 2nd person masculine | سُمِعْتَ You were heard | سُمِعْتُمَا You both were heard | سُمِعْتُمْ You all were heard |
| مؤنّث مخاطب 2nd person feminine | سُمِعْتِ You were heard | سُمِعْتُمَا You both were heard | سُمِعْتُنَّ You all were heard |
| متكلّم First person | سُمِعْتُ I was heard | - | سُمِعْنَا We were heard |

*Examples:*

﴿وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ﴾

"When the sun and the moon *will be brought* together." (75:9)

﴿إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟ كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

"Those who resist Allah and His Messenger *will certainly be disgraced* as those before them *were disgraced.*" (58:5)

﴿وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا﴾

"And the sky *will be opened and it will* become gates." (78:19)

﴿وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ﴾

"And towards the sky how *it is raised.*" (88:18)

﴿وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ﴾

"And towards the mountains how *they are rooted.*" (88: 19)

﴿وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ﴾

"And towards the Earth how *it is spread*?" (88:20)

﴿وَإِذَا ٱلْوُحُوشُ حُشِرَتْ﴾

"And when wild animals *are brought together.*" (81:5)

﴿لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا﴾

"Had we any power in the affair, *we would not have been slain* here." (3:154)

﴿قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ﴾

"*Be killed* owners of the pit." (85:4)

﴿كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ﴾

"Fasting is *prescribed* for you as it was *prescribed* for those before you." (2:183)

﴿كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ﴾

"Whenever *they will be fed* from them with fruits as food, they will say, 'This is that which *was provided to us* before.'" (2:25)

﴿إِلَّا مَن ظُلِمَ﴾

"Except (from) one to whom *injustice was done.*" (4:148)

﴿وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا﴾

"And *they will be presented* before your Fosterer in ranks." (18:48)

﴿وَنُفِخَ فِى ٱلصُّورِ﴾

"And *it will be blown* into the trumpet." (39:68)

## HAMZATED VERBS – الفِعلُ المَجهولُ لِلمهموزِ

When *hamza* 'أ' comes as first, second or third radical as in أَكَلَ, سَأَلَ or قَرَأَ the passive voice is on the same pattern as that of فُعِلَ. That is the first radical bears a *dammah* (ـُـ) and the second radical bears a *kasrah* (ـِـ). The following tables demonstrate their conjugation.

The table of أُمِرَ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | أُمِرَ He was commanded | أُمِرَا They both were commanded | أُمِرُوْا They all were commanded |
| مؤنّث غائب 3rd person feminine | أُمِرَتْ She was commanded | أُمِرَتَا They both were commanded | أُمِرْنَ They all were commanded |
| مذكّر مخاطب 2nd person masculine | أُمِرْتَ You were commanded | أُمِرْتُمَا You both were commanded | أُمِرتُمْ You all were commanded |
| مُؤَنَّث مُخَاطَبْ 2nd person feminine | أُمِرْتِ You were commanded | أُمِرْتُمَا You both were commanded | أُمِرْتُنَّ You all were commanded |
| متكلّم First person (Masculine/Feminine) | أُمِرْتُ I was commanded | - | أُمِرْنَا We were commanded |

The table of سُئِلَ and هُزِأَ :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | سُئِلَ<br>He was asked | سُئِلاَ<br>They both were asked | سُئِلُوْا<br>They all were asked |
| مؤنّث غائب<br>3rd person feminine | سُئِلَتْ<br>She was asked | سُئِلَتَا<br>They both were asked | سُئِلْنَ<br>They all were asked |
| مذكّر مخاطب<br>2nd person masculine | سُئِلْتَ<br>You were asked | سُئِلْتُمَا<br>You both were asked | سُئِلْتُمْ<br>You all were asked |
| مؤنّث مخاطب<br>2nd person feminine | سُئِلْتِ<br>You were asked | سُئِلْتُمَا<br>You both were asked | سُئِلْتُنَّ<br>You all were asked |
| متكلّم<br>First person | سُئِلْتُ<br>I was asked | - | سُئِلْنَا<br>We were asked |

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | هُزِأَ<br>He was ridiculed | هُزِأَا<br>They both were ridiculed | هُزِأُوْا<br>They all were ridiculed |
| مؤنّث غائب<br>3rd person feminine | هُزِأَتْ<br>She was ridiculed | هُزِأَتَا<br>They both were ridiculed | هُزِأْنَ<br>They all were ridiculed |
| مذكّر مخاطب<br>2nd person masculine | هُزِأْتَ<br>You were ridiculed | هُزِأْتُمَا<br>You both were ridiculed | هُزِأْتُمْ<br>You all were ridiculed |
| مؤنّث مخاطب<br>2nd person feminine | هُزِأْتِ<br>You were ridiculed | هُزِأْتُمَا<br>You both were ridiculed | هُزِأْتُنَّ<br>You all were ridiculed |
| متكلّم<br>First person | هُزِأْتُ<br>I was ridiculed | - | هُزِأْنَا<br>We were ridiculed |

# WEAK VERBS – اَلأفْعَالُ الْمُعْتَلَّةُ

*Assimilated Passive Verb* – المِثَالُ:

When و comes as the first radical in place of ف in the active voice, the pattern will be the same as فُعِلَ and we will not observe any changes.

Table of وُعِدَ :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | وُعِدَ<br>He was promised | وُعِدَا<br>They both were promised | وُعِدُوْا<br>They all were promised |
| مؤنّث غائب<br>3rd person feminine | وُعِدَتْ<br>She was promised | وُعِدَتَا<br>They both were promised | وُعِدْنَ<br>They all were promised |
| مذكّر مخاطب<br>2nd person masculine | وُعِدْتَ<br>You were promised | وُعِدْتُمَا<br>You both were promised | وُعِدْتُمْ<br>You all were promised |
| مؤنّث مخاطب<br>2nd person feminine | وُعِدْتِ<br>You were promised | وُعِدْتُمَا<br>You both were promised | وُعِدْتُنَّ<br>You all were promised |
| متكلّم<br>First person (Masculine /Feminine) | وُعِدْتُ<br>I was promised | - | وُعِدْنَا<br>We were promised |

Verbs with the first radicle 'ي' are usually intransitive verbs (اَلْفِعْلُ اللاَّزِمُ) Hence passive voice of these verbs cannot be formed. *Example:*

يَئِسَ

*Hollow Verbs* – الأَجْوَفُ :

When و comes as the second radical in place of ع as in قَالَ (قَوَلَ), the passive should be قُوِلَ according to the rule but it is read as قِيْلَ for easy pronunciation.

Table for قِيْلَ:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | قِيْلَ He was told | قِيْلَا They both were told | قِيْلُوْا They all were told |
| مؤنّث غائب 3rd person feminine | قِيْلَتْ She was told | قِيْلَتَا They both were told | قُلْنَ They all were told |
| مذكّر مخاطب 2nd person masculine | قُلْتَ You were told | قُلْتُمَا You both were told | قُلْتُمْ You all were told |
| مؤنّث مخاطب 2nd person feminine | قُلْتِ You were told | قُلْتُمَا You both were told | قُلْتُنَّ You all were told |
| متكلّم First person (Masculine/Feminine) | قُلْتُ I was told | - | قُلْنَا We were told |

As we see from the above table, the passive voice of the third person feminine plural is قُلْنَ. The pattern will then carry forward as the past tense table.

Table for خِيْفَ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | خِيْفَ He was feared | خِيْفَا They both were feared | خِيْفُوْا They all were feared |
| مؤنّث غائب 3rd person feminine | خِيْفَتْ She was feared | خِيْفَتَا They both were feared | خِفْنَ They all were feared |
| مذكّر مخاطب 2nd person masculine | خِفْتَ You were feared | خِفْتُمَا You both were feared | خِفْتُمْ You all were feared |
| مؤنّث مخاطب 2nd person feminine | خِفْتِ You were feared | خِفْتُمَا You both were feared | خِفْتُنَّ You all were feared |
| متكلّم First person (Masculine/Feminine) | خِفْتُ I was feared | - | خِفْنَا We were feared |

As خَافَ (خَوِفَ) is exception to the pattern of قَالَ, the third person feminine plural will be خِفْنَ and then the table will carry forward as in the past tense.

When ى comes as second radical in place of ع as in بَاعَ ( بَيَعَ ), the passive voice should have been بُيِعَ according to general rule. However it is written as بِيْعَ for easy pronunciation.

Table for بِيْعَ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | بِيْعَ He was sold | بِيْعَا They both were sold | بِيْعُوْا They all were sold |
| مؤنّث غائب 3rd person feminine | بِيْعَتْ She was sold | بِيْعَتَا They both were sold | بِعْنَ They all were sold |
| مذكّر مخاطب 2nd person masculine | بِعْتَ You were sold | بِعْتُمَا You both were sold | بِعْتُمْ You all were sold |
| مؤنّث مخاطب 2nd person feminine | بِعْتِ You were sold | بِعْتُمَا You both were sold | بِعْتُنَّ You all were sold |
| متكلّم First person (Masculine/Feminine) | بِعْتُ I was sold | - | بِعْنَا We were sold |

From the above pattern, we see that the passive verb of the third person feminine plural is بِعْنَ and the pattern following it is the same as in the past tense.

*Defective Verbs:* النَاقِصُ

When و comes in place of ل as in دَعَا (دَعَوَ) then its passive verb instead of being دُعِوَ will be written as دُعِيَ.

Table of دُعِيَ:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | دُعِيَ He was called | دُعِيَا They both were called | دُعُوْا They all were called |
| مؤنّث غائب 3rd person feminine | دُعِيَتْ She was called | دُعِيَتَا They both were called | دُعِيْنَ They all were called |
| مذكّر مخاطب 2nd person masculine | دُعِيْتَ You were called | دُعِيْتُمَا You both were called | دُعِيْتُمْ You all were called |
| مؤنّث مخاطب 2nd person feminine | دُعِيْتِ You were called | دُعِيْتُمَا You both were called | دُعِيْتُنَّ You all were called |
| متكلّم First person (Masculine/Feminine) | دُعِيْتُ I was called | - | دُعِيْنَا We were called |

When ى comes in place of ل as in رَمَى and لَقِيَ, the passive verb pattern follows رُمِيَ and لُقِيَ respectively as according to the standard pattern of فُعِلَ.

## PASSIVE VOICE OF DOUBLY WEAK VERBS – اللَّفِيْفُ

Doubly weak verbs such as وَقَى become وُقِيَ according to فُعِلَ and will follow the standard pattern.

## DOUBLE LETTERED VERBS – الْمُضَاعَفُ

Double lettered verbs like عَضَّ becomes عُضَّ and follow the standard pattern.

Table for عُضَّ:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | عُضَّ<br>He was bitten | عُضَّا<br>Those two were bitten | عُضُّوْا<br>They all were bitten |
| مؤنّث غائب<br>3rd person feminine | عُضَّتْ<br>She was bitten | عُضَّتَا<br>Those two were bitten | عُضِضْنَ<br>They all were bitten |
| مذكّر مخاطب<br>2nd person masculine | عُضِضْتَ<br>You were bitten | عُضِضْتُمَا<br>You both were bitten | عُضِضْتُمْ<br>You all were bitten |
| مؤنّث مخاطب<br>2nd person feminine | عُضِضْتِ<br>You were bitten | عُضِضْتُمَا<br>You both were bitten | عُضِضْتُنَّ<br>You all were bitten |
| متكلّم<br>First person (Masculine/Feminine) | عُضِضْتُ<br>I was bitten | - | عُضِضْنَا<br>We were bitten |

*Examples:*

﴿ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي ٱلْأَرْضِ ﴾

"And when *it is said* to them, 'Do not cause corruption in the Earth.'" (2:11)

﴿ وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِي مَآءَكِ وَيَٰسَمَآءُ أَقْلِعِي وَغِيضَ ٱلْمَآءُ وَقُضِيَ ٱلْأَمْرُ ﴾

"And *it was said*, 'O Earth! Swallow your water and O sky! Withhold (the rain).' And the water *was absorbed* (in the earth) and the affair *was decided.*" (11:44)

﴿ وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِيَ بَيْنَهُم ﴾

"And the record (of deeds) *will be laid down* and the prophets (informers) and the witnesses *will be brought*, and it *will be judged* between them with justice." (39:69)

﴿ مَّثَلُ ٱلْجَنَّةِ ٱلَّتِي وُعِدَ ٱلْمُتَّقُونَ ﴾

"A similitude of the garden, which *is promised* to those who guard (against evil)." (47:15)

﴿ وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ ﴾

"And the Book (of Deeds) *will be placed* (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein." (18:49)

﴿قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ﴾

"Say, '*I am forbidden* to serve, those whom you pray to, besides Allah.'" (6:56)

﴿وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا﴾

"And those who did not believe *will be driven* to hell in troops." (39:71)

﴿ثُمَّ بُغِىَ عَلَيْهِ لَيَنصُرَنَّهُ ٱللَّهُ﴾

"Then (if) *he is oppressed*, Allah will definitely help him." (22:60)

﴿وَلَئِن قُتِلْتُمْ فِى سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ﴾

"And whether *you are slain* in the way of Allah or you die." (3:157)

﴿ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ﴾

"That is because, when Allah Alone *was prayed* to ( i.e. invoked), you did not believe." (40:12)

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا﴾

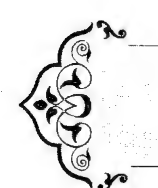
"And when His signs *are read to them*. it increases them (in) faith." (8:2)

﴿إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا﴾

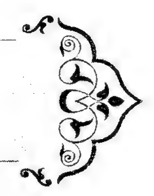
"When the Earth *will be shaken* (with) a shaking." (56:4)

﴿ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴾

"And the mountains *will be crumbled* (with) a shaking." (56:5)



# Chapter 33



## THE IMPERFECT PASSIVE TENSE

## اَلْمُضَارِعُ الْمَجْهُوْلُ

The imperfect passive is formed by giving *dammah* (ـُ) to the sign of the imperfect tense, and *fatha* (ـَ) on the second radical.

### Passive Verb of Consonants - الصَّحِيحُ

*Example:*

يَفْعَلُ → يُفْعَلُ

Table of يُرْفَعُ :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يُرْفَعُ<br>He is being raised/will be raised | يُرْفَعَانِ<br>They both are being raised/will be raised | يُرْفَعُوْنَ<br>They all are being raised/ will be raised |

| مؤنّث غائب<br>3rd person feminine | تُرْفَعُ<br>She is being raised/ will be raised | تُرْفَعَانِ<br>They both are being raised/ will be raised | يُرْفَعْنَ<br>They all are being raised/ will be raised |
|---|---|---|---|
| مذكّر مخاطب<br>2nd person masculine | تُرْفَعُ<br>You are being raised/ will be raised | تُرْفَعَانِ<br>You both are being raised/ will be raised | تُرْفَعُوْنَ<br>You all are being raised/ will be raised |
| مؤنث مخاطب<br>2nd person feminine | تُرْفَعِيْنَ<br>You are being raised/ will be raised | تُرْفَعَانِ<br>You both are being raised/ will be raised | تُرْفَعْنَ<br>You all are being raised/ will be raised |
| متكلّم<br>First person (Masculine/Feminine) | أُرْفَعُ<br>I am being raised/will be raised | - | نُرْفَعُ<br>We are being raised/will be raised |

# HAMZATED VERBS – الْمَهْمُوْزُ

Table of يُؤْمَرُ:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يُؤْمَرُ<br>He is being ordered/will be ordered | يُؤْمَرَانِ<br>They both are being ordered/will be ordered | يُؤْمَرُوْنَ<br>They all are being ordered/ will be ordered |
| مؤنّث غائب<br>3rd person feminine | تُؤْمَرُ<br>She is being ordered/will be ordered | تُؤْمَرَانِ<br>They both are being ordered/ will be ordered | يُؤْمَرْنَ<br>They all are being ordered/ will be ordered |
| مذكّر مخاطب<br>2nd person masculine | تُؤْمَرُ<br>You are being ordered/will be ordered | تُؤْمَرَانِ<br>You both are being ordered/ will be ordered | تُؤْمَرُوْنَ<br>You all are ordered/will be ordered |
| مؤنّث مخاطب<br>2nd person feminine | تُؤْمَرِيْنَ<br>You are ordered/will be ordered | تُؤْمَرَانِ<br>You both are ordered/will be ordered | تُؤْمَرْنَ<br>You all are ordered/will be ordered |
| متكلّم<br>First person (Masculine/ Feminine) | أُؤْمَرُ<br>I am ordered/ will be ordered | - | نُؤْمَرُ<br>We are ordered/ will be ordered |

Table of يُسْأَلُ :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يُسْأَلُ<br>He is being asked/will be asked | يُسْأَلَانِ<br>They both are being asked/will be asked | يُسْأَلُوْنَ<br>They all are being asked/ will be asked |
| مؤنّث غائب<br>3rd person feminine | تُسْأَلُ<br>She is being asked/will be asked | تُسْأَلَانِ<br>They both are being asked/will be asked | يُسْأَلْنَ<br>They all are being asked/ will be asked |
| مذكّر مخاطب<br>2nd person masculine | تُسْأَلُ<br>You are being asked/ will be asked | تُسْأَلَانِ<br>You both are being asked/will be asked | تُسْأَلُوْنَ<br>You all are being asked/ will be asked |
| مؤنّث مخاطب<br>2nd person feminine | تُسْأَلِيْنَ<br>You are being asked/ will be asked | تُسْأَلَانِ<br>You both are being asked/will be asked | تُسْأَلْنَ<br>You all are being asked/will be asked |
| متكلّم<br>First person (Masculine/ Feminine) | أُسْأَلُ<br>I am being asked/ will be asked | - | نُسْأَلُ<br>We are being asked/ will be asked |

Table of يُهْزَأُ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يُهْزَأُ He is being ridiculed/will be ridiculed | يُهْزَئَانِ Those two are being ridiculed/ ill be ridiculed | يُهْزَأُوْنَ They all are being ridiculed/ will be ridiculed |
| مؤنّث غائب 3rd person feminine | تُهْزَأُ She is being ridiculed/will be ridiculed | تُهْزَئَانِ Those two are being ridiculed/ will be ridiculed | يُهْزَئْنَ They all are being ridiculed/ will be ridiculed |
| مذكّر مخاطب 2nd person masculine | تُهْزَأُ You are being ridiculed/ill be ridiculed | تُهْزَئَانِ You both are being ridiculed/ will be ridiculed | تُهْزَأُوْنَ You all are being ridiculed/ will be ridiculed |
| مؤنّث مخاطب 2nd person feminine | تُهْزَإِيْنَ You are being ridiculed/will be ridiculed | تُهْزَئَانِ You both are being ridiculed/ will be ridiculed | تُهْزَئْنَ You all are being ridiculed/ will be ridiculed |
| متكلّم First person (Masculine/ Feminine) | أُهْزَأُ I am being ridiculed/will be ridiculed | - | نُهْزَأُ We are being ridiculed/will be ridiculed |

## WEAK VERBS – الأَفْعَالُ المُعْتَلَّةُ

The pattern of وَعَدَ : يَعِدُ → يُوْعَدُ .

يُوْعَدُ is according to the passive imperfect tense يُفْعَلُ.

As mentioned in the previous chapter, there will be <u>no passive voice</u> for the verbs beginning with ي as they are intransitive verbs.

The pattern of قَالَ : يَقُوْلُ → يُقَالُ. The و is changed to long *alif*, 'ا'.

Table of يُقَالُ:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يُقَالُ He has been told/will be told | يُقَالاَنِ They both have been told/will be told | يُقَالُوْنَ They all have been told/will be told |
| مؤنّث غائب 3rd person feminine | تُقَالُ She has been told/will be told | تُقَالاَنِ They both have been told/will be told | يُقَلْنَ They all have been told/will be told |
| مذكّر مخاطب 2nd person masculine | تُقَالُ You have been told/ will be told | تُقَالاَنِ You both have been told/ will be told | تُقَالُوْنَ You all have been told/ will be told |

| مؤنّث مخاطب<br>2nd person feminine | تُقَالِيْنَ<br>You have been told/ will be told | تُقَالَانِ<br>You both have been told/will be told | تُقَلْنَ<br>You all have been told/will be told |
|---|---|---|---|
| متكلّم<br>First person (Masculine/ Feminine) | أُقَالُ<br>I have been told/will be told | - | نُقَالُ<br>We have been told/will be told |

In the third person and second person feminine plurals, the *alif*, 'ا' will be dropped.

The passive Verb of بَاعَ : يَبِيْعُ → يُبَاعُ

The ى is changed to a long *alif*, 'ا'. This *alif* is dropped from second and third person feminine plurals.

The passive verb of دَعَا : يَدْعُوْا → يُدْعَى

Table of يُدْعَى :

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | يُدْعَى<br>He is called/ will be called | يُدْعَيَانِ<br>They both are called/will be called | يُدْعَوْنَ<br>They all are called/will be called |
| مؤنّث غائب<br>3rd person feminine | تُدْعَى<br>She is called/ will be called | تُدْعَيَانِ<br>They both are called/will be called | يُدْعَوْنَ<br>They all are called/will be called |

| مذكّر مخاطب<br>2nd person masculine | تُدْعَى<br>You are called/will be called | تُدْعَيَانِ<br>You both are called/will be called | تُدْعَوْنَ<br>You all are called/will be called |
|---|---|---|---|
| مؤنّث مخاطب<br>2nd person feminine | تُدْعَيْنَ<br>You are called/will be called | تُدْعَيَانِ<br>You both are called/will be called | تُدْعَوْنَ<br>You all are called/will be called |
| متكلّم<br>First person (Masculine/ Feminine) | أُدْعَى<br>I am called/ will be called | - | نُدْعَى<br>We are called/ will be called |

- Passive verb of رَمَى : يَرْمِيْ → يُرْمَى.
- Passive verb of لَقِيَ : يَلْقَى → يُلْقَى.

## DOUBLY WEAK VERB – اللَّفِيْفُ

- Passive voice of وَقَى : يَقِيْ → يُوْقَى.

## DOUBLE LETTERED VERBS – الْمُضَاعَفُ

- Passive verb of عَضَّ : يَعُضُّ → يُعَضُّ

Table of يُعَضُّ :

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| مذكّر غائب 3rd person masculine | يُعَضُّ He is bitten/ will be bitten | يُعَضَّانِ They both are bitten/will be bitten | يُعَضُّوْنَ They all are bitten/will be bitten |
| مؤنّث غائب 3rd person feminine | تُعَضُّ She is bitten/ will be bitten | تُعَضَّانِ They both are bitten/will be bitten | يُعْضَضْنَ They all are bitten/will be bitten |
| مذكّر مخاطب 2nd person masculine | تُعَضُّ You are bitten/will be bitten | تُعَضَّانِ You both are bitten/will be bitten | تُعَضُّوْنَ You all are bitten/will be bitten |
| مؤنّث مخاطب 2nd person feminine | تُعَضِّيْنَ You are bitten/will be bitten | تُعَضَّانِ You both are bitten/will be bitten | تُعْضَضْنَ You all are bitten/will be bitten |
| متكلّم First person (Masculine/ Feminine) | أُعَضُّ I am bitten/ will be bitten | - | نُعَضُّ We are bitten/ will be bitten |

*Examples:*

﴿وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ﴾

"And the punishment of the hereafter will be more disgraceful and *they will not be helped.*" (41:16)

﴿وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ﴾

"And on the Day the enemies of Allah *will be gathered* towards the fire, *then they will be formed into ordered ranks.*" (41:19)

﴿أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ﴾

"Do not fear nor grieve but receive the good news of the garden *which you are promised.*" (41:30)

﴿مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ﴾

"Nothing is *said to you* except that which was said to the messengers before you." (41:43)

﴿كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنظُرُونَ﴾

"As if *they were being driven* towards death and they were seeing (it)." (8:6)

﴿يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ﴾

"On the Day (the covering) *will be removed* from the ankle (there being a calamity), and *they will be called* for

prostrations, but they will not be able to (prostrate)." (68:42)

﴿وَلَا يُقْبَلُ مِنْهَا شَفَٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ﴾

"Nor will recommendation *be accepted for him* nor will compensation *be taken* from him nor will they *be helped.*" (2:48)

﴿وَٱتَّقُوا۟ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

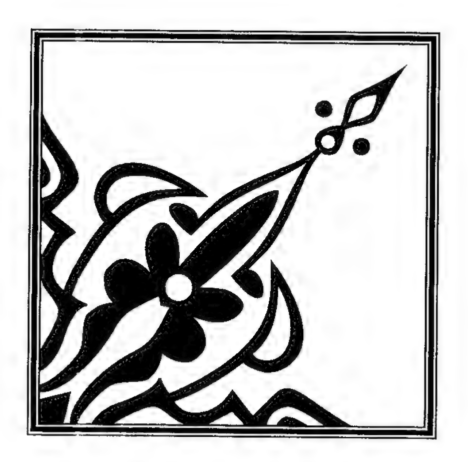
"And guard (yourselves against) a Day in which *you will be returned* to Allah, then every soul will be paid back in full that which it had earned, and injustice *will not be done to them.*" (2:281)

﴿وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ﴾

"And how would you reject, when you are those to whom the statements of Allah *are read.*" (3: 101)

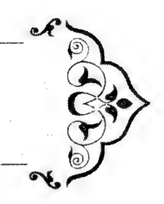
﴿يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ﴾

"Boiling water *will be poured* over their heads." (22:19)





# Chapter 34



## DOUBLE EMPHASIS

## نُوْنُ التَّوْكِيْد – لاَمُ التَّوْكِيْد

To emphasize the meaning of the imperfect tense لَ is added as a prefix to the imperfect tense (مُضَارِع) and النُوْن الثَقِيْلَة (نّ) or النُوْن الخَفِيْفَة (نْ) as the suffix. For example:

لَيَفْعَلَنْ/لَيَفْعَلَنَّ – Indeed he will do.

Table with النُوْن الثَقِيْلَة (نّ):

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | لَيَفْعَلَنَّ<br>Indeed he does/will do | لَيَفْعَلاَنِّ<br>Indeed they both do/will do | لَيَفْعَلُنَّ<br>Indeed they all do/will do |
| مؤنّث غائب<br>3rd person feminine | لَتَفْعَلَنَّ<br>Indeed she does/will do | لَتَفْعَلاَنِّ<br>Indeed they both do/will do | لَيَفْعَلْنَانِّ<br>Indeed they all do/will do |
| مذكّر مخاطب<br>2nd person masculine | لَتَفْعَلَنَّ<br>Indeed you do/will do | لَتَفْعَلاَنِّ<br>Indeed you both do/will do | لَتَفْعَلُنَّ<br>Indeed you all do/will do |

| مؤنّث مخاطب<br>2nd person feminine | لَتَفْعَلِنَّ<br>Indeed you do/will do | لَتَفْعَلاَنِّ<br>Indeed you both do/will do | لَتَفْعَلْنَانِّ<br>Indeed you all do/will do |
|---|---|---|---|
| متكلّم<br>First person (Masculine/ Feminine) | لَأَفْعَلَنَّ<br>Indeed I do/will do | - | لَنَفْعَلَنَّ<br>Indeed we all do/will do |

Table with النُوْن الخَفِيْفَة (نْ):

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مذكّر غائب<br>3rd person masculine | لَيَفْعَلَنْ<br>Indeed he does/will do | لَيَفْعَلاَنِّ<br>Indeed they both do/will do | لَيَفْعَلُنْ<br>Indeed they all do/will do |
| مؤنّث غائب<br>3rd person feminine | لَتَفْعَلَنْ<br>Indeed she does/will do | لَتَفْعَلاَنِّ<br>Indeed they both do/will do | لَيَفْعَلْنَانِّ<br>Indeed they all do/will do |
| مذكّر مخاطب<br>2nd person masculine | لَتَفْعَلَنْ<br>Indeed you do/will do | لَتَفْعَلاَنِّ<br>Indeed you both do/will do | لَتَفْعَلُنْ<br>Indeed you all do/will do |
| مؤنّث مخاطب<br>2nd person feminine | لَتَفْعَلِنْ<br>Indeed you do/will do | لَتَفْعَلاَنِّ<br>Indeed you both do/will do | لَتَفْعَلْنَانِّ<br>Indeed you all do/will do |
| متكلّم<br>First person (Masculine/ Feminine) | لَأَفْعَلَنْ<br>Indeed I do/will do | - | لَنَفْعَلَنْ<br>Indeed we do/will do |

لَامُ التَّوْكِيْد and نُوْن التَّوْكِيْد can also come attached to the imperative (الأَمْرُ) and the passive (المَجْهُوْلُ) forms of the verb.

*Examples:*

﴿وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ﴾

"And if he does not do what I command him to do, *he will definitely be imprisoned* and he will be of those who are degraded." (12:32)

النُّوْن الثَّقِيْلَة (نّ) can be attached without لَ to the imperfect (مُضَارِع) for emphasis.

*Example:*

﴿يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ﴾

"O children of Adam! Do not let the devil *tempt you*." (7:27)

﴿يَٰبَنِىٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى﴾

"O children of Adam! Whenever *there come* to you messengers from among you, narrating to you My signs." (7:35)

﴿فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ﴾

"Then if *you dominate them* in war, disperse them (in such a manner that) those who succeed (them not being present with) them, they (too) may be mindful." (8:57)

﴿وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ﴾

"And if *you fear* betrayal from a people then throw back to them (their agreement) on equal terms." (8:58)

ل can come without ن attached with a noun, pronoun or preposition.

﴿أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ﴾

"What! When we become (part of the) soil (after our death) shall we *indeed be* (created) in a new creation?" (13:5)

﴿إِنَّ ٱلْإِنسَٰنَ لَفِي خُسْرٍ﴾

"Man is *certainly at* a loss." (103:2)

﴿وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ إِنَّ ٱللَّهَ لَغَنِيٌّ عَنِ ٱلْعَٰلَمِينَ﴾

"And whoever strives, he strives only for (the benefit of) his own soul. Allah is *certainly Independent* of the worlds." (29:6)

*Examples:*

﴿كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ﴾

"No, if he does not stop, *We will drag him*, seizing him by his forelock." (96:15)

﴿لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ﴾

"*I will definitely punish him* with a severe punishment *or slaughter him* or *he should definitely come to me* with a clear authority (justifying his absence)." (27:21)

﴿ ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً ﴾

"Return to them, and *we will definitely come to them* with armies which they will not be able to oppose, and *we will definitely drive them out* from there, disgraced." (27:37)

﴿ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴾

"That *you will definitely cause corruption* in the earth twice *and you will definitely transgress* (with) a great transgression." (17:4)

﴿ وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴾

"And those who strive for Us, *We will definitely guide them* to Our ways, and Allah is certainly with the doers of good." (29:69)

﴿ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴾

"*They will definitely say*, 'Allah.' How then are they turned away (form the truth)?" (29:61)

﴿ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴾

"He (Musa) *is certainly a great (expert)* among you all who has taught you the magic. *So I will definitely cut off* your hands and your feet from opposite sides and *I will definitely crucify you* on the trunks of the palm trees, and

*you will definitely know* which of us has more severe and more lasting punishment." (20: 71)

﴿لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ وَٱهْجُرْنِى مَلِيًّا﴾

a"If you do not desist *I will definitely stone you*, now go away from me for a long time." (19:46)

﴿فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ﴾

"*Then shall we question those* to whom *Our message was sent* and those by whom We sent it." (7:6)

﴿فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ﴾

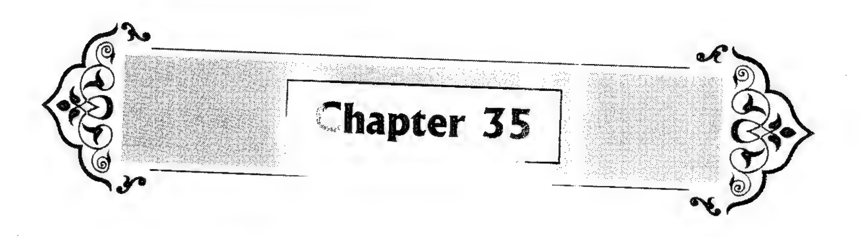
"*Then We will definitely narrate* to them with knowledge because We were never absent." (7:7)

﴿قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ﴾

"Because You have removed me from the way, *I will definitely sit waiting* for them (human beings) on Your straight path." (7:16)

﴿إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

"Certainly there are *signs* in that for a people who believe." (30:37)




## ACTIVE PARTICIPLE

## إِسْمُ الْفَاعِلِ

In Arabic, the noun used for the doer of an action (subject), is called إِسْمُ الْفَاعِلِ. It is formed by adding an *alif*, (ا) to the first radical of the verb فَعَلَ. The middle letter is given a *kasrah* (ـِ) and the last radical is given *tanwin* (ـٌـٍـً/تَنْوِيْن). The active participle pattern will be فَاعِلٌ.

*Example:*

سَجَدَ → سَاجِدٌ

To prostrate one who prostrates

حَمِدَ → حَامِدٌ

To praise one who praises

كَفَرَ → كَافِرٌ

To disbelieve/ disbeliever/

To be ungrateful ungrateful one

Active participle table for masculine gender:

| (Case) | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Nominative (حَالَةُ الرَّفع) | فَاعِلٌ A doer | فَاعِلَانِ Two doers | فَاعِلُوْنَ Doers |
| Accusative (حَالَةُ النَّصب) | فَاعِلًا A doer | فَاعِلَيْنِ Two doers | فَاعِلِيْنَ Doers |
| Genitive (حَالَةُ الجَرّ) | فَاعِلٍ A doer | فَاعِلَيْنِ Two doers | فَاعِلِيْنَ Doers |

Active participle table for feminine gender:

| (Case) | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Nominative (حَالَةُ الرَّفع) | فَاعِلَةٌ A doer (woman) | فَاعِلَتَانِ Two doers (women) | فَاعِلَاتٌ Doers (women) |
| Accusative (حَالَةُ النَّصب) | فَاعِلَةً A doer (woman) | فَاعِلَتَيْنِ Two doers (women) | فَاعِلَاتٍ Doers (women) |
| Genitive (حَالَةُ الجَرّ) | فَاعِلَةٍ A doer (woman) | فَاعِلَتَيْنِ Two doers (women) | فَاعِلَاتٍ Doers (women) |

*Examples:*

﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾

"Say, 'O *Infidels*!'" (109:1)

﴿وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ﴾

"And I am not a *server* of that which you serve." (109:4)

﴿وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ﴾

"And you are not *servers* of that which I serve." (109:5)

﴿فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ أَنفُسِهِمْ نَٰدِمِينَ﴾

"Then they will become *regretters* over that which they had hidden in their souls (minds)." (5:52)

﴿وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَٰلِدُونَ﴾

"And for them there will be pure mates (spouses) therein and therein *they shall stay*." (2:25)

## HAMZATED AND ASSIMILATED VERB – المَهْمُوْزُ والمِثَالُ

Hamzated verbs on the pattern of أَكَلَ, سَأَلَ and قَرَأَ or assimilated verbs on the pattern of وَعَدَ and يَسِرَ take their active participle on the pattern of فَاعِلٌ.

*Example:*

أَكَلَ → آكِلٌ – One who eats

سَأَلَ → سَائِلٌ – Questioner

قَرَأَ → قَارِئٌ – One who reads

وَعَدَ → وَاعِدٌ – One who promises

يَسِرَ → يَاسِرٌ – One who becomes easy

*Example:*

﴿سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ﴾

"A *questioner* asked about the punishment to befall." (70:1)

*Note:* Some active participles are on the pattern of فَعِيْلٌ. These come as adjectives and describe eternal, everlasting qualities.

*Example:*

عَظِيْمٌ – Great one

حَسِيْنٌ – Good one

كَبِيْرٌ – Big one

*Examples:*

﴿قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ﴾

He said, 'Then get out of it, for you are certainly *driven away*.'" (15:34)

﴿إِنْ هَـٰذَآ إِلَّا مَلَكٌ كَرِيمٌ﴾

"He is none other than an *honored* angel." (12:31)

﴿ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ﴾

"The Beneficent, the *Merciful*." (1:3)

﴿ قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ ﴾

"(The Queen) said, 'O you chiefs! An *honorable* letter has been delivered to me.'" (27:29)

﴿ رَحْمَةً مِّن رَّبِّكَ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴾

"A mercy from your Fosterer, He is certainly *the All-Hearing, the All-Knowing*." (44:6)

﴿ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴾

"And it does not tire Him to preserve (monitor) them both, and He is the High, the *Greatest*. (2:255)

﴿ وَتُصْلِحُوا۟ بَيْنَ ٱلنَّاسِ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴾

"And effecting reconciliation between human beings, and Allah is the *All-Hearing*, the *All-Knowing*." (2:224)

## HOLLOW VERBS – أَجْوَفُ

When the second radical is the weak letter و or ى, then their active participle will be on the pattern of فَاعِلٌ.

*Examples*:

قَالَ → قَائِلٌ – One who speaks

بَاعَ → بَائِعٌ – One who sells

# DEFECTIVE VERBS - النَّاقِصُ

When the third radical is the weak letter و or ى, for e.g. دَعَا and رَمَى, the active participle will be on the pattern of دَاعِوٌ and رَامِوٌ as per the pattern فَاعِلٌ. However we observe a change in its formation.

دَعَا → دَاعِوٌ → دَاعٍ – One who calls

رَمَى → رَامِوٌ → رَامٍ – One who throws

لَقِيَ → لَاقِوٌ → لَاقٍ – One who meets

This is because when و or ى bear *dammah tanwin* (ـٌ) and is preceded by *kasrah* (ـِ), then the و and ى are dropped and the *harakah* of the previous letter is changed to *tanwin kasrah* (ـٍ).

Table of دَاعٍ :

For masculine gender:

| (Case) | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Nominative (حَالَةُ الرَّفْعِ) | دَاعٍ A caller | دَاعِيَانِ Two callers | دَاعُوْنَ Callers |
| Accusative (حَالَةُ النَّصَبِ) | دَاعِيًا A caller | دَاعِيَيْنِ Two callers | دَاعِيْنَ Callers |
| Genitive (حَالَةُ الجَرِّ) | دَاعٍ A caller | دَاعِيَيْنِ Two callers | دَاعِيْنَ Callers |

For feminine gender:

| (Case) | مفرد Singular | مثنى Dual | جمع Plural |
|---|---|---|---|
| Nominative (حَالَةُ الرَّفع) | دَاعِيَةٌ A caller (woman) | دَاعِيَتَانِ Two callers (women) | دَاعِيَاتٌ Callers (women) |
| Accusative (حَالَةُ النَصَبِ) | دَاعِيَةً A caller (woman) | دَاعِيَتَيْنِ Two callers (women) | دَاعِيَاتٍ Callers (women) |
| Genitive (حَالَةُ الجَرِّ) | دَاعِيَةٍ A caller (woman) | دَاعِيَتَيْنِ Two callers (women) | دَاعِيَاتٍ Callers (women) |

*Note:* When اَلْ is added to the singular of active participles like دَاعٍ, the ى will be written as اَلدَّاعِى.

## DOUBLE LETTERED VERBS - المُضَاعَفُ

According to the pattern فَاعِلٌ , active participle of verbs on the pattern of ظَنَّ should be ظَانِنٌ. But they will be written with a *shaddah* (ــّـ) as ظَآنٌّ.

ظَنَّ → ظَانِنٌ → ظَآنٌّ – One who suspects

ضَلَّ → ضَالِلٌ → ضَالٌّ – One who goes astray

﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾

"Not (the path of those), upon whom is Your anger, nor of *those who are astray*." (1:7)

For masculine gender:

| (Case) | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Nominative (حَالَةُ الرَّفعِ) | ظَآنٌّ One who suspects | ظَآنَّانِ Those two who suspects | ظَآنُّوْنَ Those who suspects |
| Accusative (حَالَةُ النَّصبِ) | ظَآنًّا One who suspects | ظَآنَّيْنِ Those two who suspects | ظَآنِّيْنَ Those who suspects |
| Genitive (حَالَةُ الجَرِّ) | ظَآنٍّ One who suspects | ظَآنَّيْنِ Those two who suspects | ظَآنِّيْنَ Those who suspects |

For feminine gender:

| (Case) | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Nominative (حَالَةُ الرَّفعِ) | ظَآنَّةٌ One who suspects | ظَآنَّتَانِ Those two who suspects | ظَآنَّاتٌ Those who suspects |
| Accusative (حَالَةُ النَّصبِ) | ظَآنَّةً One who suspects | ظَآنَّتَيْنِ Those two who suspects | ظَآنَّاتٍ Those who suspects |
| Genitive (حَالَةُ الجَرِّ) | ظَآنَّةٍ One who suspects | ظَآنَّتَيْنِ Those two who suspects | ظَآنَّاتٍ Those who suspects |

*Examples:*

﴿تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ﴾

"The sending down of the Book is from Allah, the *All-Mighty*, the *All-Wise*." (39:1)

﴿وَلَا تَزِرُ وَازِرَةٌ أُخْرَىٰ﴾

"And no *bearer of burden* will bear the burden of another." (39:7)

﴿أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ﴾

"Is he *who devoutly prostrates* and *stands (for worship)* during the hours of night, being cautious of the hereafter, and hopes for the mercy of his Fosterer (equal to one who does not do this)?" (39:9)

﴿وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

"For those who do good in this world is good and the earth of Allah is *vast*. Only *those who are patient* will be paid back their reward without measure." (39:10)

﴿بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ﴾

"No, then serve Allah and be among *those who are grateful*." (39:66)

﴿ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ﴾

"Allah is the *Creator* of everything and He is a Trustee over everything." (39:62)

﴿ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ أُوْلَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴾

"And those who do not believe in the signs of Allah, those are the persons who are the *losers*." (39:63)

﴿ قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَٰهِلُونَ ﴾

"Say, 'Then do you advise me to worship (something) other than Allah, O you *ignorant people*?'" (39:64)

﴿ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ﴾

"So he sought the protective forgiveness of his Fosterer and fell down *bowing* and turned (to Allah)." (38:24)

﴿ إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴾

"When (horses of high breed, which were) still when standing and *swift* while running, were presented to him in the evening." (38:31)

﴿ ٱرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴾

"Strike with your foot, this (water which thereby gushes out, is for a) *cool bath* and a drink." (38:42)

﴿ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴾

"Or do they say, '(He is) a *poet*, for whom we are waiting for an accident of time?'" (52:30)

﴿ٱلتَّٰٓئِبُونَ ٱلۡعَٰبِدُونَ ٱلۡحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلۡأٓمِرُونَ بِٱلۡمَعۡرُوفِ وَٱلنَّاهُونَ عَنِ ٱلۡمُنكَرِ وَٱلۡحَٰفِظُونَ لِحُدُودِ ٱللَّهِۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ﴾

"*Those who repent, who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin* that which is recognised (as good) *and stop* (people) from that which is not recognised (as good) and *those who protect* (themselves by remaining within) *the* limits (imposed by ) Allah; so convey the good news to the believers (described above)." (9:112)

﴿بَلۡ هُوَ شَاعِرٞ فَلۡيَأۡتِنَا بِـَٔايَةٖ كَمَآ أُرۡسِلَ ٱلۡأَوَّلُونَ﴾

"No! They say, 'Confused dreams. he forged it, he is a *poet*,' so let him bring to us a sign like that which was sent through the earlier (prophets)." (21:5)

﴿فَلَعَلَّكَ بَٰخِعٞ نَّفۡسَكَ عَلَىٰٓ ءَاثَٰرِهِمۡ﴾

"Then perhaps you will *kill yourself with grief*, sorrowing after them." (18:6)

﴿قَالُوٓاْ إِنۡ هَٰذَٰنِ لَسَٰحِرَٰنِ﴾

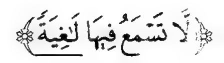
"They said, 'These two are surely *magicians*.'" (20:63)

﴿وَٱلَّذِينَ هُمۡ لِلزَّكَوٰةِ فَٰعِلُونَ﴾

"And those *who are active* in giving charity (*zakat*)." (23:4)

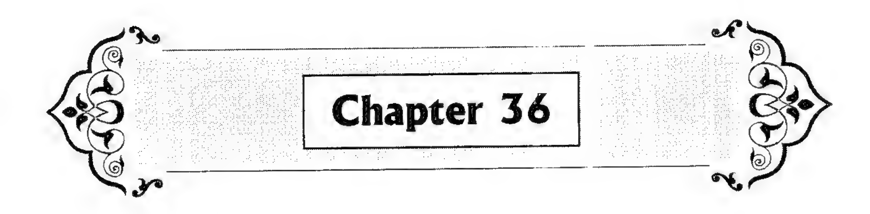
﴿وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ﴾

"(Other) faces that Day will be *happy.*" (88:8)



﴿لَّا تَسْمَعُ فِيهَا لَاغِيَةً﴾

"Herein you will not hear *useless talk.*" (88:11)




# THE PASSIVE PARTICIPLE

## إِسْمُ الْمَفْعُوْلِ

We have seen that الْمَفْعُوْلُ بِهِ, simple object bears the action of the verb. But the passive participle إِسْمُ الْمَفْعُوْلِ follows the pattern of مَفْعُوْلٌ.

فَعَلَ → مَفْعُوْلٌ – Done

فَتَحَ → مَفْتُوْحٌ – Opened

خَلَقَ → مَخْلُوْقٌ – Created

جَمَعَ → مَجْمُوْعٌ – Gathered

عَلِمَ → مَعْلُوْمٌ – Known

For masculine gender:

| (Case) | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| Nominative (حَالَةُ الرَّفع) | مَفْعُوْلٌ<br>Done | مَفْعُوْلاَنِ<br>(two) Done | مَفْعُوْلُوْنَ<br>(all) Done |
| Accusative (حَالَةُ النَّصَبِ) | مَفْعُوْلاً<br>Done | مَفْعُوْلَيْنِ<br>(two) Done | مَفْعُوْلِيْنَ<br>(all) Done |
| Genitive (حَالَةُ الجَرِّ) | مَفْعُوْلٍ<br>Done | مَفْعُوْلَيْنِ<br>(two) Done | مَفْعُوْلِيْنَ<br>(all) Done |

*For feminine gender:*

| (Case) | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| Nominative (حَالَةُ الرَّفع) | مَفْعُوْلَةٌ<br>Done | مَفْعُوْلَتَانِ<br>(two) Done | مَفْعُوْلاَتٌ<br>(all) Done |
| Accusative (حَالَةُ النَّصَبِ) | مَفْعُوْلَةً<br>Done | مَفْعُوْلَتَيْنِ<br>(two) Done | مَفْعُوْلاَتٍ<br>(all) Done |
| Genitive (حَالَةُ الجَرِّ) | مَفْعُوْلَةٍ<br>Done | مَفْعُوْلَتَيْنِ<br>(two) Done | مَفْعُوْلاَتٍ<br>(all) Done |

*Examples:*

﴿وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ﴾

"The Jews say, 'Allah's hand is tied up.' Their hands *be tied up* and they be cursed because of what they say. No! Both His hands *are spread out*, He spends as He wills." (5:64)

﴿وَٱلْيَوْمِ ٱلْمَوْعُودِ﴾

"And *the promised* Day." (85:2)

﴿وَشَاهِدٍ وَمَشْهُودٍ﴾

"And the witness and *the witnessed*." (85:3)

﴿فِيهَا سُرُرٌ مَّرْفُوعَةٌ﴾

"Therein are *raised* couches." (88:13

﴿وَأَكْوَابٌ مَّوْضُوعَةٌ﴾

"And drinking cups *placed ready* (for use)." (88:14)

﴿وَنَمَارِقُ مَصْفُوفَةٌ﴾

"And cushions *set in rows*." (88:15)

﴿وَزَرَابِيُّ مَبْثُوثَةٌ﴾

"And carpets *spread*." (88:16)

﴿لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ﴾

"All *will be gathered* at the appointed time on the *known* Day." (56:50)

The passive part ciple of hamzated verbs (on the pattern of أَكَلَ, سَأَلَ and قَرَأَ) and assimilated verbs (on the pattern of وَعَدَ and يَسِرَ) will also be on the pattern of مَفْعُوْلٌ.

أَكَلَ → مَأْكُوْلٌ – Eaten

سَأَلَ → مَسْئُوْلٌ – Asked

قَرَأَ → مَقْرُوْءٌ – Read

وَعَدَ → مَوْعُوْدٌ – Promised

يَسِرَ → مَيْسُوْرٌ – Feasible

## HOLLOW VERBS – لأَجْوَفُ

When the second radical is the weak letter و, as in قَالَ then its passive participle will be in the form مَقُوْلٌ.

For masculine gender:

| (Case) | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Nominative (حَالَةُ الرَّفعِ) | مَقُوْلٌ Said | مَقُوْلاَنِ (two) Said | مَقُوْلُوْنَ (all) Said |
| Accusative (حَالَةُ النَّصَبِ) | مَقُوْلاً Said | مَقُوْلَيْنِ (two) Said | مَقُوْلِيْنَ (all) Said |
| Genitive (حَالَةُ الجَرِّ) | مَقُوْلٍ Said | مَقُوْلَيْنِ (two) Said | مَقُوْلِيْنَ (all) Said |

For feminine gender:

| (Case) | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Nominative (حَالَةُ الرَّفَع) | مَقُوْلَةٌ Said | مَقُوْلَتَانِ (two) Said | مَقُوْلاَتٌ (all) Said |
| Accusative (حَالَةُ النَصَبِ) | مَقُوْلَةً Said | مَقُوْلَتَيْنِ (two) Said | مَقُوْلاَتٍ (all) Said |
| Genitive (حَالَةُ الجَرِّ) | مَقُوْلَةٍ Said | مَقُوْلَتَيْنِ (two) Said | مَقُوْلاَتٍ (all) Said |

When the second radical is the weak letter ى, as in بَاعَ then its passive participle will be in the form مَبِيْعٌ.

For masculine gender:

| (Case) | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Nominative (حَالَةُ الرَّفَع) | مَبِيْعٌ Sold | مَبِيْعَانِ (two) Sold | مَبِيْعُوْنَ (all) Sold |
| Accusative (حَالَةُ النَصَبِ) | مَبِيْعًا Sold | مَبِيْعَيْنِ (two) Sold | مَبِيْعِيْنَ (all) Sold |
| Genitive (حَالَةُ الجَرِّ) | مَبِيْعٍ Sold | مَبِيْعَيْنِ (two) Sold | مَبِيْعِيْنَ (all) Sold |

For feminine gender:

| (Case) | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Nominative (حَالَةُ الرَّفعِ) | مَبِيْعَةٌ Sold | مَبِيْعَتَانِ (two) Sold | مَبِيْعَاتٌ (all) Sold |
| Accusative (حَالَةُ النَّصبِ) | مَبِيْعَةً Sold | مَبِيْعَتَيْنِ (two) Sold | مَبِيْعَاتٍ (all) Sold |
| Genitive (حَالَةُ الجَرِّ) | مَبِيْعَةٍ Sold | مَبِيْعَتَيْنِ (two) Sold | مَبِيْعَاتٍ (all) Sold |

## DEFECTIVE VERBS – النَّاقِصُ

When the third radical is the weak letter و or ى, the اَلإِسْمُ الْمَفْعُوْلُ will be in the following form:

دَعَا → مَدْعُوْوٌ → مَدْعُوٌّ – Called

رَمَى → مَرْمِيْيٌ → مَرْمِيٌّ – Thrown

لَقِيَ → مَلْقِيْيٌ → مَلْقِيٌّ – Met

## DOUBLE LETTERED VERBS – المُضَاعَفُ

Doubled letter verbs also have their passive particle of the form مَفْعُوْلٌ.

ظَنَّ → مَظْنُوْنٌ – Suspected

*Examples:*

﴿ يَوۡمَ يَكُونُ ٱلنَّاسُ كَٱلۡفَرَاشِ ٱلۡمَبۡثُوثِ ﴾

"The Day when mankind will be like *scattered* moths." (101:4)

﴿ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴾

"May be that your Fosterer will raise you to a *praised* position." (17:79)

﴿ فَجَعَلَهُمۡ كَعَصۡفٖ مَّأۡكُولِۭ ﴾

"So that He made them like *eaten up straw (husk)*?" (105:5)

﴿ وَأَكۡوَابٞ مَّوۡضُوعَةٞ ﴾

"And drinking cups *placed ready* (for use)." (88:14)

﴿ وَنَمَارِقُ مَصۡفُوفَةٞ ﴾

"And cushions *set in rows*." (88:15)

﴿ ضَرَبَ ٱللَّهُ مَثَلًا عَبۡدٗا مَّمۡلُوكٗا ﴾

"Allah sets forth a similitude: a slave *under someone's control*." (16:75)

﴿ وَبِئۡسَ ٱلۡوِرۡدُ ٱلۡمَوۡرُودُ ﴾

"And evil will be the place of presentation and *those presented*." (11:98)

﴿ ذَٰلِكَ يَوۡمٞ مَّجۡمُوعٞ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوۡمٞ مَّشۡهُودٞ ﴾

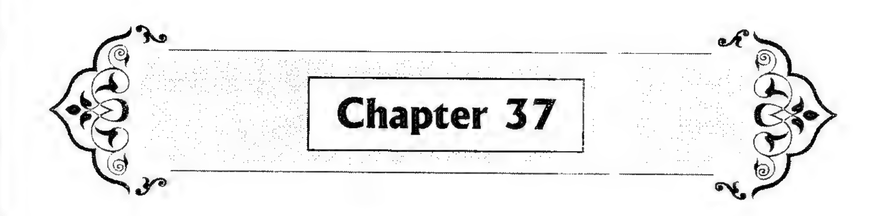
"That is the Day on which mankind *will be gathered* and that is the Day which *will be witnessed.*" (11:103)

﴿إِلَّا مَا شَآءَ رَبُّكَ عَطَآءً غَيۡرَ مَجۡذُوذٖ﴾

"Except as your Fosterer wills, a gift without *break.*" (11:108)

﴿وَإِنَّا لَمُوَفُّوهُمۡ نَصِيبَهُمۡ غَيۡرَ مَنقُوصٖ﴾

"And We will certainly pay them back in full their portion without *reduction.*" (11:109)




# VERBAL NOUN

## إِسْمُ الْمَصْدَرُ

The source from which all the nouns and verbs are derived is called الْمَصْدَرُ. Verbal noun is a type of noun which can bear the article اَلْ or *tanwin* (تَنْوِيْنُ/ـًـٍـٌ) and can be declined according to the sentence i.e nominative, accusative and genitive case.

*Example:*

﴿ لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّـٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ وَأَكْلِهِمُ ٱلسُّحْتَ ﴾

"Why do the rabbis and the priests not forbid them from their sinful *speech* and their *eating* the forbidden? Evil is the work which they do." (5:63)

﴿ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا ﴾

"Turn towards Allah with sincere repentance." (66:8)

﴿ إِطْعَامُ عَشَرَةِ مَسَـٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ﴾

"*Feed* ten indigent persons, on a scale of the average for the food of your families; or feed ten poor persons with the normal food with which you feed your own people or *clothe* them or *set free* a slave." (5:89)

The following are the nouns and verbs derived from the اَلْمَصْدَرُ.

- Verbs – أَفْعَالٌ
- Active Particiole – إِسْمُ الفَاعِلِ
- Passive Participle – إِسْمُ الْمَفْعُوْلِ
- Noun for place and time – إِسْمُ الظَّرْفِ
- Noun for instrument – إِسْمُ الآلَةِ
- Comparative/Superlative – إِسْم التَّفْضِيْلِ
- Adjective – إِسْمُ الصِّفَةِ
- Elative – إِسْمُ لْمُبَالِغَةِ

The verbal forms are not governed by a certain rule as they are سَمَاعِى (accepted by hearing, tradition).

The following patterns are used in the Holy Qur'an:

| Pattern | Example From the Holy Qur'an |
|---|---|
| فَعْلٌ | ﴿فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ فَقَتَلَهُۥ فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ﴾ "So his soul willed for him, the *murder* of his brother, he thus killed him and thereby became one of the losers." (5:30) |
| فُعُلٌ | ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ "Polytheism is certainly a great *injustice*." (31:13) |
| فُعْلٌ | ﴿وَقَالُوا۟ قُلُوبُنَا غُلْفٌ﴾ "And (they) say, 'Our hearts are coverings.'" (2:88) |
| فَعَلٌ | ﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِى كَبَدٍ﴾ "We have indeed created man in *hardship*." (90:4) |
| فَعِلٌ | ﴿وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ﴾ "And they came with *false* blood on his shirt." (12:18) |
| فُعَلٌ | ﴿هُدًى لِّلْمُتَّقِينَ﴾ "*Guidance* (in it) for those who guard (against evil)." (2:2) |
| فَعْلَةٌ | ﴿فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ﴾ "So I took a *handful* from the footstep of the Messenger." (20:96) |

| فِعْلَةٌ | ﴿ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ﴾<br>"Then that is an unfair *division*." (53:22) |
|---|---|
| فُعْلَةٌ | ﴿ إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا ﴾<br>"When you were on the *nearer* side (of the valley)." (8:42) |
| فَعَلَةٌ | ﴿ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ ﴾<br>"Then (he should effect a) ransom by fasting or (giving) *charity*." (2:196) |
| فَعِلَةٌ | ﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ ﴾<br>"And perfected is the *word* of your Fosterer." (6:115) |
| فِعْلَى | ﴿ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ ﴾<br>"It is nothing but a *reminder* for the worlds." (6:90) |
| فَعْلَى | ﴿ فَمَا زَالَت تِّلْكَ دَعْوَىٰهُمْ ﴾<br>"So, that *call* of theirs did not cease." (21:15) |
| فُعْلَى | ﴿ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ﴾<br>"O *good news*! here is a youth." (12:19) |
| فَعْلَانِ | ﴿ وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ﴾<br>"And when Musa returned to his people, *angry* and grieved." (7:150) |

| | |
|---|---|
| فُعْلَانِ | ﴿سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ﴾ <br> "We hear and we obey, (we seek) *Your protective forgiveness* our Fosterer and towards You is the destination." (2:285) |
| فِعْلَانِ | ﴿وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ﴾ <br> "And He has made infidelity and transgression and disobedience (items of) *dislike* to you." (49:7) |
| فَعَالٌ | ﴿وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ﴾ <br> "And We have the power on *its removal*." (23:18) |
| فِعَالٌ | ﴿وَهُوَ أَلَدُّ ٱلْخِصَامِ﴾ <br> "Yet is he the most rigid in *opposition*." (2:204) |
| فُعَالٌ | ﴿قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ﴾ <br> "He (Dawood) said, 'He has been unjust to you *by demanding* your ewe.'" (38:24) |
| فَعَالَةٌ | ﴿بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ﴾ <br> "*A (declaration) of immunity* from Allah and His Messenger." (9:1) |
| فِعَالَةٌ | ﴿أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ﴾ <br> "Do you make (one who) *gives drink* to pilgrims." (9:19) |
| فُعُوْلٌ | ﴿قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾ <br> "Before the rising of the sun and before its *setting*." (50:39) |

| | |
|---|---|
| فَعُوْلٌ | ﴿ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ ﴾<br>"So her Fosterer accepted her with a good *acceptance.*" (3:37) |
| فَعِيْلٌ | ﴿وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴾<br>"We made you a *party* more numerous." (17:6) |
| فَعُوْلَةٌ | ﴿وَمِنَ ٱلْأَنْعَٰمِ حَمُولَةً وَفَرْشًا ﴾<br>"And of the cattle some are for *carrying burden* and some for slaughter (food)." (6:142) |

*Note:* The pattern فَعْلَةٌ is called اِسْمُ الْمَرَّةِ. It is used to specify the number of times an act is committed.

There is a kind of – المَصْدَرُ – called – اَلْمَصْدَرُ الْمِيْمِى.

Its pattern can be – مَفْعَلٌ – مَفْعِلٌ – مُفْعَلٌ

﴿رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ ﴾

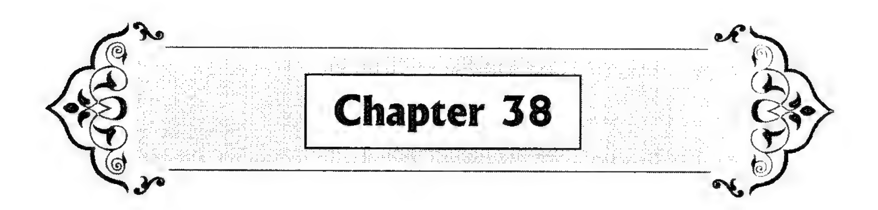
"My Fosterer! Cause me to enter the *entrance* of truth." (17:80)

﴿وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ ﴾

"And cause me to exit the *exit* of truth." (17:80)

﴿ خَٰلِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴾

"They will stay therein; excellent will be the dwelling place/time *for staying.*" (25:76)




# TRILITERAL DERIVED VERB

## اَلْفِعْلُ الْمزِيْدُ الثُّلاَثِىْ

The verb in which there is an increase in letter or letters is called:

الفِعْلُ الْمَزِيْدُ الثُّلاَثِي.

Letters are added to the tri-literal root verbs (اَلْفِعْلُ اَلْمُجَرَّد الثُّلاَثِي) to increase the vocabulary and to fulfill the demands of the language.

Due to the increase in letters to the tri-literal root verb in the form of prefixes, suffixes and infixes, derived verbs are formed and their meaning can be:

- Similar to the root
- Changed from transitive to intransitive, etc.

For example: the root verb قَتَلَ is "to kill".

- By adding a long vowel *alif*, 'ا' after ق of قَتَلَ, the derived verb قَاتَلَ is formed and gives the meaning "to fight another person".
- If the second radical of this verb is doubled it will become قَتَّلَ which means "he massacred".

There are 15 forms of verbs. The three lettered form فَعَلَ which is the root, is considered as the first form. The other 14 forms are the derivatives of the first form.

Form I : فَعَلَ, فَعِلَ, فَعُلَ

With the addition of one letter to the first form of the verb, the following verbs are derived.

Form II : فَعَّلَ

Form III : فَاعَلَ

Form IV : أَفْعَلَ

With the addition of two letters to the first form of the verb, the following verbs are derived.

Form V : تَفَعَّلَ

Form VI : تَفَاعَلَ

Form VII : إِنْفَعَلَ

Form VIII : إِفْتَعَلَ

Form IX : إِفْعَلَّ

With the addition of three letters to the first form of the verb, the following verbs are derived.

Form X : إِسْتَفْعَلَ

Form XI : إِفْعَالَّ

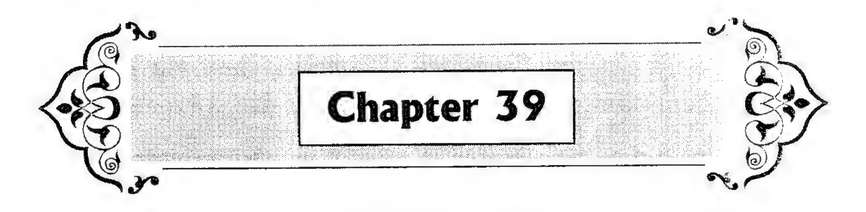
4-letter root verbs: تَصْرِيْفُ الفعل المجرد الرُّباعي

Form XII : فَعْلَلَ

Form XIII : تَفَعْلَلَ

Form XIV : إِفْعَلَلَّ

Form XV : إِفْعَنْلَلَ




## Form II - فَعَّلَ

It is formed from the tri-literal root by doubling the second radical. The imperfect tense (الْمُضَارِعُ) sign of this pattern will bear a *dammah* (ـُـ).

Table of فَعَّلَ:

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| فَعَّلَ | يُفَعِّلُ | فَعِّلْ | تَفْعِيلٌ/ تَفْعِلَةٌ | مُفَعِّلٌ | مُفَعَّلٌ | فُعِّلَ | يُفَعَّلُ |
| عَلَّمَ | يُعَلِّمُ | عَلِّمْ | تَعْلِيمٌ | مُعَلِّمٌ | مُعَلَّمٌ | عُلِّمَ | يُعَلَّمُ |

*Points to note:*

1. Some words of this form have a causative meaning. For example:

   عَلِمَ → عَلَّمَ

   To know    To teach (to cause someone to know)

﴿ وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ ﴾

"And He *taught* Adam all names, then He presented them (things) before the angels." (2:31)

2. This form may be adopted to strengthen the meaning. An act is done with great violence or continued for a longer duration.

قَطَعَ → قَطَّعَ

To cut   To cut into pieces

قَتَلَ → قَتَّلَ

To kill   To massacre

3. To shorten: Some verbs of this form give the complete sense of a sentence.

كَبَّرَ – To say "*Allahu Akbar*"

سَبَّحَ – To say "*SubhanAllah*"

4. To change from intransitive (اللَّازِمْ) to transitive (الْمُتَعَدِّىْ).

Words that are intransitive in form I become transitive in form II.

نَامَ → نَوَّمَ

To sleep   To put to sleep

5. Same meaning as in tri-literal.

In this form the meaning of the derived verb is the same as the root.

بَدَلَ → بَدَّلَ

To change   To change

﴿ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ ﴾

"Then those who were unjust *changed* the word to other than what was said to them." (2:59)

6. Verbs formed from nouns.

Some verbs in this form are made from nouns.

هَوَّدَ – To make a Jew. (from the noun يَهُوْدِيٌّ meaning Jew)

نَصَّرَ –To make a Christian. (from the noun نَصْرَانِيٌّ meaning Christian)

7. Totally new meaning are given to the derived form. For example:

سَخَّرَ → سَخِرَ

To mock   To subjugate

﴿ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴾

"Glorified be He Who has *subjected* these to us (for our use) and we were not able to do it." (43:13)

صَلَّى → صَلَى

To roast   To pray

كَلَّمَ → كَلِمَ

To injure   To speak

8. To make the passive voice of this form, in the past perfect tense, the first radicle is given *dammah* ـُـ and the second

radicle is given *kasra*. Whereas, in the imperfect tense the sign of الْمُضَارِعُ will bear *damma*, and the second radicle will bear *fatha*.

The verbal noun (الْمَصْدَر) in the defective verbs (الفعلُ النَاقِصُ) will be on the pattern of تَفْعِلَةٌ.

*For example:* زَكَّى → تَزْكِيَةٌ

Table of زَكَّى to purify, to clean.

| *Past Tense* | *Imperfect Tense* | *Imperative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| زَكَّى | يُزَكِّي | زَكِّ | تَزْكِيَةٌ | مُزَكٍّ | مُزَكًّى | زُكِّيَ | يُزَكَّى |

﴿وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ﴾

"And *save me* from Fira'wn and his work and *save me* from the unjust people." (66:11)

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا﴾

"He (the devil) promises them and *excites vain desires* in them, and the devil does not promise them (anything) but deception." (4:120)

*Note:* There are some verbs which are not defective but their verbal noun (مَصْدَر) is also on the pattern of تَفْعِلَةٌ.

*Example:*

ذَكَّرَ → تَذْكِرَةٌ / تَذْكِيرٌ.

*Examples:*

﴿يَتْلُواْ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ﴾

"He recites to them His signs and *purifies* them and teaches them the book (the law) and the wisdom." (62:2)

﴿وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا﴾

"And *recite* the Qur'an gradually (giving) intervals." (73:4)

﴿فَلَا صَدَّقَ وَلَا صَلَّىٰ﴾

"So he neither *accepted* the truth nor *worshipped* (offered salat)!" (75:31)

﴿وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ﴾

"But *denied* and turned back!" (75:32)

﴿وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ﴾

"And (remember) when *We delivered* you from the people of Fira'wn." (2:49)

﴿إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓاْ إِخْوَٰنَ ٱلشَّيَٰطِينِ﴾

"The *squanderers* are certainly the brothers of the devils." (17:27)

﴿سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

"Whatever is in the skies and the Earth *glorifies* Allah." (57:1)

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾

"*Glorify* the name of your Fosterer, the Most High." (87:1)

﴿وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ﴾

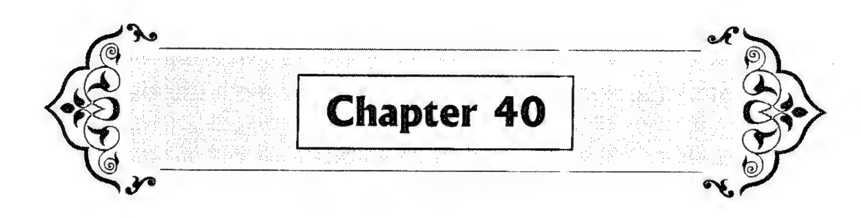
"But Allah has made the belief (an item of) *love* for you and He has *beautified* it in your hearts, and He has made infidelity and transgression and disobedience (items of) *dislike* to you." (49:7)

﴿بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ﴾

"No, he has come with the truth and *confirms* the messengers (who had come before him)." (37:37)

﴿نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ﴾

"*Inform me* with knowledge if you are truthful." (6:143)




## Form III - فَاعَلَ

The form فَاعَلَ is constructed by adding *alif* ( ا ) in between the first radical ف and second radical ع. The imperfect tense sign of this pattern bears *dammah* on it.

Table of فَاعَلَ:

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| فَاعَلَ | يُفَاعِلُ | فَاعِلْ | مُفَاعَلَةٌ /فِعَالٌ | مُفَاعِلٌ | مُفَاعَلٌ | فُوْعِلَ | يُفَاعَلُ |
| قَاتَلَ | يُقَاتِلُ | قَاتِلْ | مُقَاتَلَةٌ /قِتَالٌ | مُقَاتِلٌ | مُقَاتَلٌ | قُوْتِلَ | يُقَاتَلُ |

To make the past passive voice, the general rule is followed but the *alif* ( ا ) in between will be changed to و.

*Example:*

فَاعَلَ → فُوْعِلَ

*Points to note:*

1. Verbs of this form usually show an action being done with another (person or group). Hence it is always a transitive verb.

   قَتَلَ – To kill

   قَاتَلَ – To fight

   ﴿ وَكَأَيِّن مِّن نَّبِيٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ ﴾

   "And how many of the prophets *fought* (in the way of Allah) with whom there were many devoted men." (3:146)

Sometimes verbs of this form might have a complete new meaning from their tri-literal root. For example:

   بَرَكَ – To kneel down / lie down

   بَارَكَ – To bless

   ﴿ ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ﴾

   "The neighborhood of which *We have blessed*, that We might show him (some) of Our signs." (17:1)

The verbal noun of a defective verb (الفعلُ النَّاقِصُ) will be on the pattern of مُفَاعَلَةٌ.

*Example:*

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| لَاقَى | يُلَاقِيْ | لَاقِ | مُلَاقَاةٌ | مُلَاقٍ | مُلَاقًى | لُوْقِيَ | يُلَاقَى |

*Examples:*

﴿إِنِّي ظَنَنتُ أَنِّي مُلَٰقٍ حِسَابِيَهْ﴾

"I was expecting that I would certainly *encounter* my account (of deeds)." (69:20)

﴿وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾

"*And fight with them* till there is no persecution." (2:193)

﴿كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ﴾

"*Fighting* is prescribed for you and it is (a matter of) dislike for you." (2:216)

﴿فَٱلْـَٰٔنَ بَٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ﴾

"So now *associate with them*, and seek what Allah hath ordained for you." (2:187)

﴿بِأَنَّ لَهُمُ ٱلْجَنَّةَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ﴾

"For that there is the garden for them, *they fight* in the way of Allah." (9:111)

﴿وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ﴾

"And whoever *strives*, *he strives* only for (the benefit of) his own soul." (29:6)

﴿أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِۦمَ فِى رَبِّهِۦٓ﴾

"Did you not consider him who *argued* with Ibrahim about his Fosterer?" (2:258)

﴿وَٱلَّذِينَ ٱتَّخَذُواْ مَسْجِدًا ضِرَارًا﴾

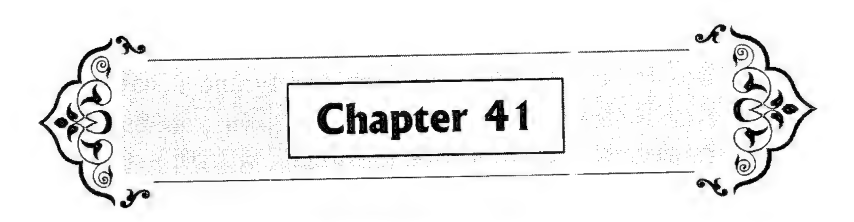
"And there are those who chose the mosque *to cause harm*." (9:107)

﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾

"When the *hypocrites* come to you." (63:1)

﴿وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ﴾

"I do not intend to *go towards that* from which I (myself) forbid you." (11:88)




## Form IV - أَفْعَلَ

The form أَفْعَلَ is made by prefixing *hamza* ( أ ) with *fatha* (ـَ) to the root form فَعَلَ. This *hamza* ( أ ) is not the *hamza* of joining (هَمْزَةُ الْوَصل), as in the other forms hence it is always pronounced. The imperfect sign of this pattern bears *dammah* on it.

Table of أَفْعَلَ:

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| أَفْعَلَ | يُفْعِلُ | أَفْعِلْ | إِفْعَالٌ | مُفْعِلٌ | مُفْعَلٌ | أُفْعِلَ | يُفْعَلُ |
| أَسْلَمَ | يُسْلِمُ | أَسْلِمْ | إِسْلاَمٌ | مُسْلِمٌ | مُسْلَمٌ | أُسْلِمَ | يُسْلَمُ |

*Points to note:*

1. Some words of this form have a causative meaning. For example:

   خَرَجَ – To go out    أَخْرَجَ – To drive out

   نَزَلَ – To descend    أَنْزَلَ – To take or bring down

﴿وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

"And *We have sent it down* in reality and it has come down in reality, and *We have* not *sent you* but as a conveyer of good news and a warner." (17:105)

2. Some Transitive verbs (الْمُتَعَدِّىْ) are made from the intransitive verbs (اللاَّزِمْ).

*Example:*

| | |
|---|---|
| دَخَلَ – To enter | أَدْخَلَ – To make to enter |
| نَسِيَ – To forget | أَنْسَي – To make to forget |
| ذَهَبَ – To go | أَذْهَبَ – To remove |

﴿الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ﴾

"Praise is due only for Allah *Who has removed* grief from us." (35:34)

3. Sometimes verbs of this form might have a complete new meaning from their tri-literal root. For example:

| | |
|---|---|
| قَرَضَ – To cut | أَقْرَضَ – To lend |
| لَقِيَ – He met | أَلْقَى – To cast down, to fling |

﴿إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا﴾

"If *you loan* to Allah a good loan." (64:17)

﴿قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا﴾

"He said, '*You throw (first).*' So when *they threw*..." (7:116)

4. Some verbs of this form are from nouns.

صُبْحٌ – Morning أَصْبَحَ – To enter upon morning

مَسَاءٌ – evening أَمْسَى – To enter into evening

ضُحَى – Forenoon أَضْحَى – To enter into forenoon

5. In hollow verbs, the verbal noun will be on the pattern of إِفْعَالَةٌ.

*Example:*

أَقَامَ → إِقَامَةٌ

Table of أَقَامَ to establish, to straighten:

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| أَقَامَ | يُقِيمُ | أَقِمْ | إِقَامَةٌ | مُقِيمٌ | مُقَامٌ | أُقِيمَ | يُقَامُ |

6. In defective verbs, the verbal noun will be on the pattern of إِفْعَاءٌ.

*Example:* To establish, to straighten

أَوْفَى → إِيْفَاءٌ

Table of أَوْفَى :

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| أَوْفَى | يُوْفِيْ | أَوْفِ | إِيْفَاءٌ | مُوْفٍ | مُوْفًى | أُوْفِيَ | يُوْفَى |

*Examples:*

﴿وَلَا تَقُولُوا لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَـٰمَ لَسْتَ مُؤْمِنًا﴾

"And do not say to one *who offers* you peace, (or salutation), 'You are not a believer.'" (4:94)

﴿لَاهِيَةً قُلُوبُهُمْ وَأَسَرُّوا ٱلنَّجْوَى﴾

"Their hearts (being involved) in pastime. And those who are unjust talk in *secret*." (21:3)

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا﴾

"And *We sent* before you only men." (21:7)

﴿فَأَنجَيْنَـٰهُمْ وَمَن نَّشَآءُ وَأَهْلَكْنَا ٱلْمُسْرِفِينَ﴾

"And *delivered them* and him whom We willed and *We destroyed* those who committed excesses." (21:9)

﴿وَأَنشَأْنَا بَعْدَهَا قَوْمًا ءَاخَرِينَ﴾

"And *We produced* after them other people." (21:11)

﴿كُلَّمَآ أَرَادُوٓا أَن يَخْرُجُوا مِنْهَا﴾

"Whenever *they will intend* to go out from it." (22:22)

﴿وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا﴾

"But Allah has made trade *lawful* and prohibited usury." (2:275)

﴿وَلَا تُسۡرِفُوٓاْ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ﴾

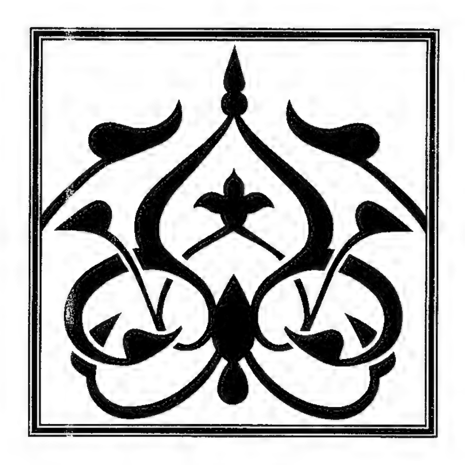
"And do not *be extravagant*, He certainly does not like *those who are extravagant*." (7:31)

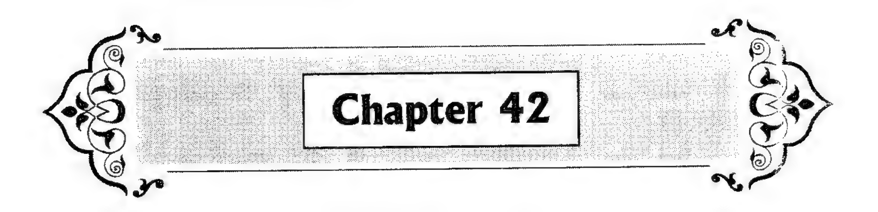
﴿يُوصِيكُمُ ٱللَّهُ فِيٓ أَوۡلَٰدِكُمۡ﴾

"Allah *directs you* concerning your children." (4:11)

﴿إِذۡ قَالَ لَهُۥ رَبُّهُۥٓ أَسۡلِمۡ قَالَ أَسۡلَمۡتُ لِرَبِّ ٱلۡعَٰلَمِينَ﴾

"When his Fosterer said to him (Ibrahim), '*Submit*.' He replied, '*I submit* before the Fosterer of the worlds.'" (2:131)






# Form V - تَفَعَّلَ

It is formed by adding تَ to form II: فَعَّلَ.

Table of تَفَعَّلَ:

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| تَفَعَّلَ | يَتَفَعَّلُ | تَفَعَّلْ | تَفَعُّلٌ | مُتَفَعِّلٌ | مُتَفَعَّلٌ | تُفُعِّلَ | يُتَفَعَّلُ |
| تَعَلَّمَ | يَتَعَلَّمُ | تَعَلَّمْ | تَعَلُّمٌ | مُتَعَلِّمٌ | مُتَعَلَّمٌ | تُعُلِّمَ | يُتَعَلَّمُ |

*Points to note:*

1. تَفَعَّلَ is the reflexive form of فَعَّلَ. Here the action relates back to the doer. For example:

   عَلَّمَ – To teach          تَعَلَّمَ – To learn.

   فَرَّقَ – To separate          تَفَرَّقَ – To be separated.

   فَسَّحَ –To make spacious          تَفَسَّحَ – To become spacious

﴿إِذَا قِيلَ لَكُمْ تَفَسَّحُواْ فِى ٱلْمَجَٰلِسِ﴾

"When it is said to you '*Make room* in assemblies.'" (58:11)

﴿وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا﴾

"And remember the name of your Fosterer and *devote* yourself to Him (with exclusive) devotion." (73:8)

2. Verbs made from nouns.

إِثْمٌ – Sin          تَأَثَّمَ – To shun away from sin

3. Verbs which indicate gradual action.

جَرَعَ – To swallow, to sip          تَجَرَّعَ – To drink sip by sip

﴿يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ﴾

"He will *drink it little by little* but he will not be able to swallow it." (14:17)

4. Verbs with complete new meaning

كَلَمَ – To injure          تَكَلَّمَ – To speak

صَدَقَ – To speak the truth          تَصَدَّقَ – To give charity/alms

﴿وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ﴾

"And *the men who give charity* and *the women who give charity*." (33:35)

*Examples:*

﴿ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا ﴾

"And those *who die* among you and leave behind wives." (2:234)

﴿ وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ ﴾

"And do not *long for those* (articles) in which Allah has been more gracious to some gifts." (4:32)

﴿ لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ ﴾

"That Allah may protect you from (every) sin of yours which *you (could) send in advance.*" (48:2)

﴿ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ﴾

"And hold together (and be united) through the rope of Allah and *do not be divided.*" (3:103)

﴿ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴾

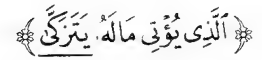
"And on the Day the hour of doom will be established, on that Day *they will be divided.*" (30:14)

﴿ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴾

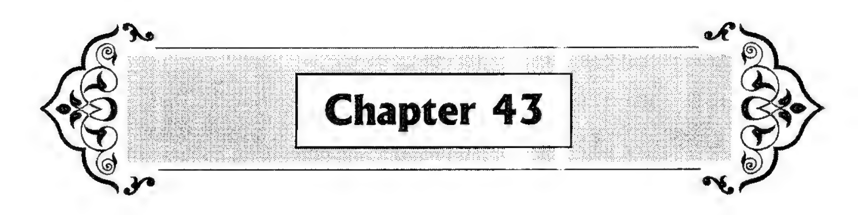
"Our Fosterer! And *accept* my prayer." (14:40)

﴿ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴾

"Our Fosterer! *Accept* from us, You are certainly the All-Hearing, the All-Knowing." (2:127)



"He who gives his wealth *for his self purification.*" (92:18)




# Form VI - تَفَاعَلَ

If the prefix تَ is added to form III (فَاعَلَ) it becomes تَفَاعَلَ.

Table of تَفَاعَلَ:

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| تَفَاعَلَ | يَتَفَاعَلُ | تَفَاعَلْ | تَفَاعُلٌ | مُتَفَاعِلٌ | مُتَفَاعَلٌ | تُفُوْعِلَ | يُتَفَاعَلُ |
| تَبَارَكَ | يَتَبَارَكُ | تَبَارَكْ | تَبَارُكٌ | مُتَبَارِكٌ | مُتَبَارَكٌ | تُبُوْرِكَ | يُتَبَارَكُ |

*Points to note:*

1. Words of this form usually show an action being done with another (person or group).

   حَرَبَ – To fight تَحَارَبَ – To fight each other

   عَاوَنَ – To help تَعَاوَنَ – To co-operate/to help one another

2. When ى comes in the place of third radical ل.

*Example:*

تَجَافَى – To turn away from

Table of تَجَافَى:

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| تَجَافَى | يَتَجَافَى | تَجَافَ | تَجَافٍ | مُتَجَافٍ | مُتَجَافًى | تُجُوفِيَ | يُتَجَافَى |

﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ ﴾

"Their sides *keep away* from their beds." (32:16)

﴿ إِذَا تَرَاضَوْا۟ بَيْنَهُم بِٱلْمَعْرُوفِ ﴾

"When *they mutually agree* to it in a recognized (good manner)." (2:232)

*Examples:*

﴿ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ﴾

"And do not find fault (among) yourselves, nor *call (one another)* by nicknames." (49:11)

﴿ وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ﴾

"And *help one another* in righteousness and guarding (against evil)." (5:2)

﴿وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ﴾

"And *recommend to one another*, the truth, *and recommend to one another*, patience." (103:3)

﴿وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ﴾

"So let those who *wish to put in conscious effort, put in a conscious effort for that.*" (83:26)

﴿وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ﴾

"And when they passed by them they used to wink at one another." (83:30)

﴿وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ﴾

"And if you had made a *mutual appointment*, you would have gone against the appointment." (8:42)

﴿وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ﴾

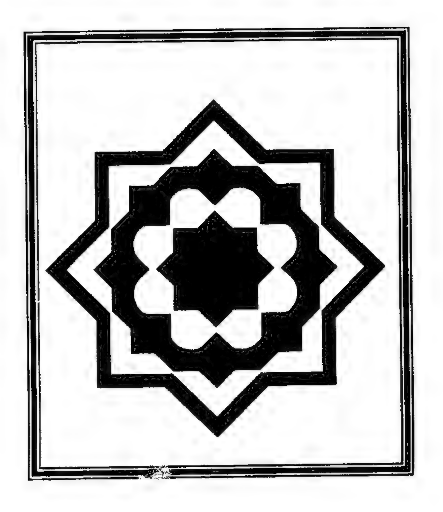
"*And you would have disputed* about the affair." (8:43)

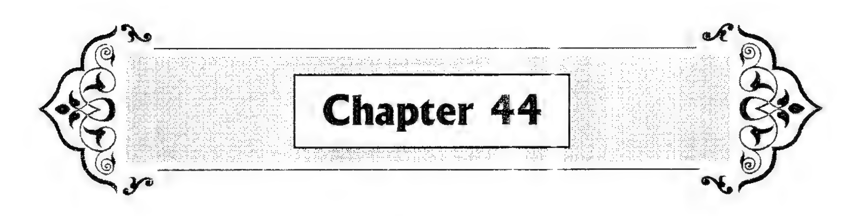
﴿فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ﴾

"But when the two groups *came in sight* of each other he turned upon his heels." (8:48)

﴿فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ﴾

"Then they turned, some *blaming* the others." (68:30)





# Chapter 44

## Form VII - إِنْفَعَلَ

The form إِنْفَعَلَ is constructed by prefixing إِنْ to the tri-literal root.

Table of إِنْفَعَلَ:

| *Past Tense* | *Imperfect Tense* | *Imperative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| إِنْفَعَلَ | يَنْفَعِلُ | إِنْفَعِلْ | إِنْفِعَالٌ | مُنْفَعِلٌ | – | – | – |
| إِنْفَجَرَ | يَنْفَجِرُ | إِنْفَرِجْ | إِنْفِجَارٌ | مُنْفَجِرٌ | – | – | – |

﴿فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا﴾

"So twelve springs *gushed* out from it." (2:60)

*Points to note:*

1. Sometimes verbs of this form might have a complete new meaning from their tri-literal root.

   طَلَقَ – To be freed from bond

   إِنْطَلَقَ – To proceed/to depart

2. The transitive root verb is changed to intransitive in this form of the verb.

| | |
|---|---|
| كَسَرَ – To break | إِنْكَسَرَ – To be broken |
| قَطَعَ – To cut | إِنْقَطَعَ – To be cut off |
| فَجَرَ – To cleave/dig | إِنْفَجَرَ – To gush out |

*Examples:*

﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ﴾

"When the sky is *cleft asunder.*" (82:1)

﴿فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا﴾

"Thus twelve springs *gushed out* from it." (7:160)

﴿مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ﴾

"*Would not have left off* (falsehood) till the clear proof had come to them." (98:1)

﴿يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾

"Your sight *will return* to you defeated (in its purpose) and it will be tired." (67:4)

﴿ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ﴾

"(It will be said to them), '*Proceed* towards that which you used to deny.'" (77:29)



# Chapter 45



## Form VIII - إِفْتَعَلَ

Verbs of this form are made by prefixing إ and infixing ت after ف to فَعَلَ thus forming إِفْتَعَلَ.

Table of إِفْتَعَلَ:

| *Past Tense* | *Imperfect Tense* | *Imperative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| إِفْتَعَلَ | يَفْتَعِلُ | إِفْتَعِلْ | إِفْتِعَالٌ | مُفْتَعِلٌ | مُفْتَعَلٌ | أُفْتُعِلَ | يُفْتَعَلُ |
| إِخْتَصَمَ | يَخْتَصِمُ | إِخْتَصِمْ | إِخْتِصَامٌ | مُخْتَصِمٌ | مُخْتَصَمٌ | أُخْتُصِمَ | يُخْتَصَمُ |

*Points to note:*

1. To choose/do something for oneself. For example:

كَالَ – To weigh, to measure    إِكْتَالَ – To receive by measure from

كَسَبَ – To earn    إِكْتَسَبَ – To gain for oneself

﴿ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ﴾

"Those who, when they *take by measure* from other people, they take in full." (83:2)

2. Sometimes verbs of this form might have a complete new meaning from their tri-literal root.

| | |
|---|---|
| نَصَرَ – To help | إِنْتَصَرَ – To take revenge |
| ضَرَبَ – To strike | إِضْطَرَبَ – To be disturbed |
| حَرَمَ – To deprive of | إِحْتَرَمَ – To respect |

3. The tri-literal root and this form have the same meaning.

| | |
|---|---|
| بَدَعَ – To originate | إِبْتَدَعَ – To invent |
| قَرُبَ –To be near/to approach | إِقْتَرَبَ–To come close/be nigh |

﴿ٱقۡتَرَبَ لِلنَّاسِ حِسَابُهُمۡ﴾

"Closer and closer to mankind comes their Reckoning." (21:1)

4. If the first radical ف is one of the emphatic letters (ص, ض, ط, ظ) then the ت of إِفْتَعَلَ will be changed to "ط".

*Example:*

صَفَا → إِصْتَفَى → إِصْطَفَى

To be or become clear To choose

ضَرَبَ → إِضْتَرَبَ → إِضْطَرَبَ

To strike To be disturbed/confused

طَلَعَ → إِطْتَلَعَ → إِطَّلَعَ

To ascend/appear  To look upon/look down/to descend

*Examples:*

﴿ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا ﴾

"Allah certainly *selected* Adam and Nuh." (3:33)

﴿ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴾

"(Someone will) say, 'Would you *peep* (to see him)?'" (37:54)

﴿ فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ ﴾

"So he will *peep*, then see him in the midst of Hell." (37:55)

﴿ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴾

"Is the unseen *disclosed* to him or has he made an agreement with the Beneficent (Allah)?" (19:78)

﴿ إِلَّا مَا ٱضْطُرِرْتُمْ إِلَيْهِ ﴾

"Except that you *become helpless by necessity* to (eat) it." (6:119)

5. If the first radical ف is د or ز the ت of إِفْتَعَلَ will change to د.

*Example:*

زَادَ → إِزْدَادَ – To increase /grow larger

دَخَلَ → إِدَّخَلَ – To enter

6. If the first radical is ذ, then the ت of إِفْتَعَلَ will be changed to د and the ذ will be assimilated.

   ذَكَرَ – To mention → إِذْدَكَرَ → إِدَّكَرَ – To remember

   ﴿فَهَلْ مِن مُّدَّكِرٍ﴾

   "But is there *anyone who will mind*?" (54:17)

7. If the first radical is *hamza*, then it will change to ت.

   أَخَذَ → إِئْتَخَذَ → إِتَّخَذَ – To take

   ﴿مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ﴾

   "The likeness of those who have *taken* guardians besides Allah." (29:41)

8. If the weak letter و comes in place of ف, the first radical, the و will change to ت and the pattern will be as shown in the example.

   وَصَلَ → إِوْتَصَلَ → إِتَّصَلَ

Table of إِتَّصَلَ to communicate, to connect:

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| إِتَّصَلَ | يَتَّصِلُ | إِتَّصِلْ | إِتِّصَالٌ | مُتَّصِلٌ | مُتَّصَلٌ | أُتُّصِلَ | يُتَّصَلُ |

9. When the final radical is ى as in the case of لَقِيَ, the verb in this form will be إِلْتَقَى.

Table of إِلْتَقَى to meet:

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| إِلْتَقَى | يَلْتَقِيْ | إِلْتَقِ | إِلْتِقَاءٌ | مُلْتَقٍ | مُلْتَقًى | أُلْتُقِيَ | يُلْتَقَى |

﴿يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ﴾

"On the day the two armies *met*." (3:155)

10. In doubly weak verb where و comes in place of ف and ى in place of ل as in وَقَى, the و will change to ت to make اِتَّقَى.

Table of إِتَّقَى to save one self:

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| إِتَّقَى | يَتَّقِيْ | إِتَّقِ | إِتِّقَاءٌ | مُتَّقٍ | مُتَّقًى | أُتُّقِيَ | يُتَّقَى |

﴿لَعَلَّكُمْ تَتَّقُونَ﴾

"So that you may *save yourselves* (from the punishment)." (2:21)

*Examples:*

﴿فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ﴾

"So the waters *met* for (the execution of) an affair already programmed." (54:12)

﴿وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ﴾

"And for you therein, will be what your souls *desire* for." (41:31)

﴿ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴾

"And flesh of birds from that which they *desire*." (56:21)

﴿ وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ﴾

"And the good and the evil are not *equal*." (41:34)

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ ﴾

"And they cannot mediate except for him (with whom) He is *pleased*." (21:28)

﴿ وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ ﴾

"And (there are) others who have *acknowledged* their sins." (9:102)

﴿ فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ﴾

"So that the torrent *bears* (on its surface) a swelling foam." (13:17)

﴿ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا ﴾

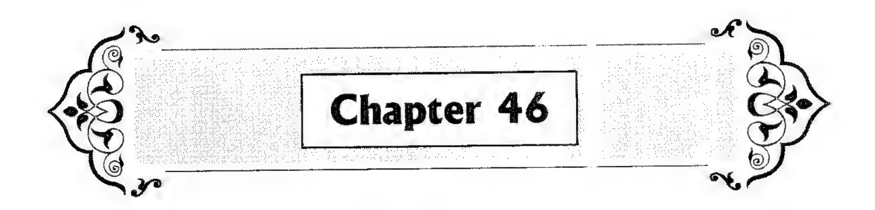
"And *hold together (and be united)* through the rope of Allah." (3:103)

﴿ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ﴾

"Gets every good that it earns, and it suffers every ill that *it earns*." (2:286)

﴿ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةً ﴾

"Except he who takes in the *hollow* of his hand." (2:249)




## Form IX - إِفْعَلَّ

Prefixing إِ and doubling the ل makes إِفْعَلَّ This form is used only to express colors and defects.

Table of إِفْعَلَّ:

| *Past Tense* | *Imperfect Tense* | *Imperative* | *Verbal Toun* | *Active Participle* |
|---|---|---|---|---|
| إِفْعَلَّ | يَفْعَلُّ | إِفْعَلِلْ / إِفْعَلِّ | إِفْعِلاَلٌ | مُفْعِلٌّ |
| إِحْمَرَّ | يَحْمَرُّ | إِحْمَرِرْ / إِحْمَرِّ | إِحْمِرَارٌ | مُحْمِرٌّ |

As this form of verb is intransitive (فِعْلُ اللاَّزِم) there will be no passive participle and passive voice.

*Example:*

إِبْيَضَّ – To become white

إِسْوَدَّ – To become black

إِصْفَرَّ – To become yellow

إِخْضَرَّ – To become green

*Examples:*

﴿فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ﴾

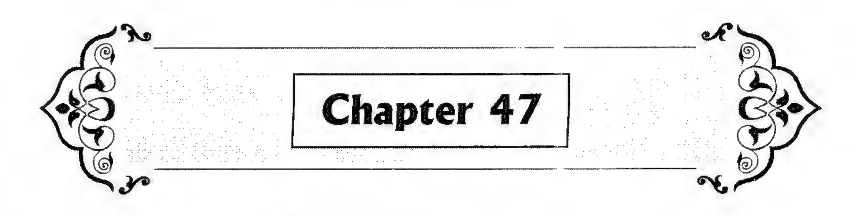
"Then as for those whose faces will be *black*." (3:106)

﴿وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ﴾

"And as for those whose faces will be *white*." (3:107)

﴿وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ﴾

"And his eyes became *white* due to grief." (12:84)



# Chapter 47

## Form X - إِسْتَفْعَلَ

It is formed by prefixing إِسْتَ to فَعَلَ.

Table of إِسْتَفْعَلَ:

| *Past Tense* | *Imperfect Tense* | *Imperative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| إِسْتَفْعَلَ | يَسْتَفْعِلُ | إِسْتَفْعِلْ | إِسْتِفْعَالٌ | مُسْتَفْعِلٌ | مُسْتَفْعَلٌ | أُسْتُفْعِلَ | يُسْتَفْعَلُ |
| إِسْتَغْفَرَ | يَسْتَغْفِرُ | إِسْتَغْفِرْ | إِسْتِغْفَارٌ | مُسْتَغْفِرٌ | مُسْتَغْفَرٌ | أُسْتُغْفِرَ | يُسْتَغْفَرُ |

*Points to note:*

1. The main characteristic of this form is that it often expresses the seeking, asking or demanding as expressed in the root form.

   غَفَرَ – To pardon  إِسْتَغْفَرَ – To ask for pardon

   أَذِنَ – To permit  إِسْتَأْذَنَ – To ask for permission

   عَلِمَ – To know  إِسْتَعْلَمَ – To seek knowledge

   نَصَرَ – To help  إِسْتَنْصَرَ – To seek help

2. This form indicates a certain quality which a person may or may not have.

*Example:*

عَظُمَ – To be great إِسْتَعْظَمَ – To regard as great

كَرُمَ – To be generous إِسْتَكْرَمَ – To regard as generous

حَسُنَ – To be good إِسْتَحْسَنَ – To regard as good

3. This form is the reflexive of the form IX اِفْعَلَّ.

أَخْبَرَ – To inform إِسْتَخْبَرَ – To seek or gather information

أَسْلَمَ – To give up/to deliver إِسْتَسْلَمَ – To surrender

4. When ى comes in place of ل as in إِسْتَفْتَى then the pattern is observed as below:

Table of إِسْتَفْتَى – To ask for legal opinion:

| *Past Tense* | *Imperfect Tense* | *Imperative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| إِسْتَفْتَى | يَسْتَفْتِيْ | إِسْتَفْتِ | إِسْتِفْتَاءٌ | مُسْتَفْتٍ | مُسْتَفْتًى | أُسْتُفْتِيَ | يُسْتَفْتَى |

*Examples:*

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

"You Alone do we serve and (from) You Alone do *we seek help*." (1:4)

﴿إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ﴾

"Only those will *respond,* who listen " (6:36)

﴿ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ﴾

"*Respond* to your Fosterer before the coming of the Day from Allah, for which there is no turning back." (42:47)

﴿فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟﴾

"Let them also, with a will, *Listen* to My call, and believe in Me." (2:186)

﴿فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ﴾

"But if they do not *respond* to you." (28:50)

﴿لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ﴾

"I would have had *abundance* of good." (7:188)

﴿وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا﴾

"And *covered* themselves with garments and persisted (in refusing) and *considered themselves great* (due to) *pride.*" (71:7)

﴿وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ﴾

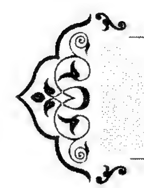
"And I did seek to make him yield himself to me but *he abstained.*" (12:32)

﴿ أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ﴾

"Then why do they not turn to Allah (in repentance) and seek His *protective forgiveness*." (5:74)

﴿ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ﴾

"And those *who ask for protective forgiveness* in the early hours of morning." (3:17)



# Chapter 48



## Form XI - إِفْعَالَّ

إِفْعَالَّ is formed by prefixing إِ and infixing *alif* ( ا ) between ع and ل and doubling the ل. Verbs of this form usually describe intensity in color.

Table of إِفْعَالَّ:

| *Past Tense* | *Imperfect Tense* | *Imperative* | *Verbal Noun* | *Active Participle* |
|---|---|---|---|---|
| إِفْعَالَّ | يَفْعَالُّ | إِفْعَالِلْ | إِفْعِيلاَلٌ | مُفْعَالٌّ |
| إِدْهَامَّ | يَدْهَامُّ | إِدْهَامِمْ | إِدْهِيمَامٌ | مُدْهَامٌّ |

*Example:*

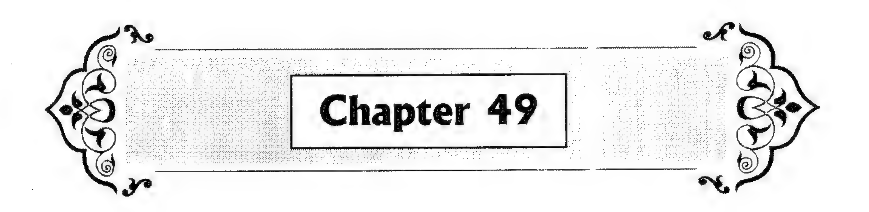
إِدْهَامَّ – To be deep green/black

*Example from the Qur'an:*

﴿ مُدْهَامَّتَانِ ﴾

"Both, dark green in colour." (55:64)





# Chapter 49

## FOUR LETTERED VERBS

## اَلْفِعْلُ الْمُجَرَّدُ الرُّبَاعِىْ

### Form XII – فَعْلَلَ

These verbs are formed from four letters, the root of which is فَعْلَلَ. They are not derived from the tri-literal form فَعَلَ.

Table of فَعْلَلَ:

| *Past Tense* | *Imperfect Tense* | *Imper-ative* | *Verbal Noun* | *Active Participle* | *Passive Participle* | *Past Passive* | *Imperfect Passive* |
|---|---|---|---|---|---|---|---|
| فَعْلَلَ | يُفَعْلِلُ | فَعْلِلْ | فَعْلَلَةٌ | مُفَعْلِلٌ | مُفَعْلَلٌ | فُعْلِلَ | يُفَعْلَلُ |
| زَحْزَحَ | يُزَحْزِحُ | زَحْزِحْ | زَحْزَحَةٌ | مُزَحْزِحٌ | مُزَحْزَحٌ | زُحْزِحَ | يُزَحْزَحُ |

*Examples:*

﴿ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ﴾

"Who *whispers* into the bosoms (hearts or minds) of mankind." (114:5)

﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا﴾

"When the Earth is *quaked* with its *quaking*." (99:1)

﴿وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ﴾

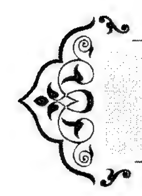
"But to live (so long) would by no means *remove* him from the punishment." (2:96)

﴿فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا﴾

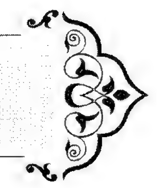
"So their Fosterer *destroyed* them due to their sin and thus balanced it (the destruction was equal to their crime)." (91:14)

﴿وَٱلَّيْلِ إِذَا عَسْعَسَ﴾

"And the night when *it comes (and goes)*." (81:17)



# Chapter 50



## DERIVED FORMS OF 4-LETTERED VERBS

## تَصْرِيْفُ الفِعْلِ المزِيْدِالرُّبَاعِى

### FORM XIII - تَفَعْلَلَ

Table of تَفَعْلَلَ:

| *Past Tense* | *Imperfect Tense* | *Imperative* | *Verbal Noun* | *Active Participle* |
|---|---|---|---|---|
| تَفَعْلَلَ | يَتَفَعْلَلُ | تَفَعْلَلَ | تَفَعْلُلٌ | مُتَفَعْلِلٌ |

### FORM XIV - إِفْعَلَلَّ

Table of إِفْعَلَلَّ:

| *Past Tense* | *Imperfect Tense* | *Imperative* | *Verbal Noun* | *Active Participle* |
|---|---|---|---|---|
| إِفْعَلَلَّ | يَفْعَلِلُّ | إِفْعَلِلَّ / إِفْعَلِّلْ | إِفْعِلاَّلٌ | مُفْعَلِلٌّ |
| إِطْمَئَنَّ | يَطْمَئِنُّ | إِطْمَئِنَّ / إِطْمَأْنِنْ | إِطْمِئْنَانٌ | مُطْمَئِنٌّ |

*Examples:*

﴿قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾

"(Ibrahim) said, 'Why not, but for the *satisfaction* of my heart.'" (2:260)

﴿وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ﴾

"While his heart is *peaceful* with belief." (16:106)

﴿يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ﴾

"O you *peaceful* soul!" (89:27)

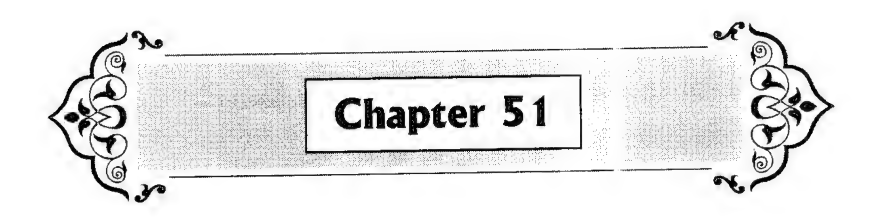
﴿تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ﴾

"The skins of those who fear their Fosterer *tremble* (in response to the effect produced) by it." (39:23)

## FORM XV – إِفْعَنْلَلَ

Table of إِفْعَنْلَلَ:

| *Past Tense* | *Imperfect Tense* | *Imperative* | *Verbal Noun* | *Active Participle* | *Passive Participle* |
|---|---|---|---|---|---|
| إِفْعَنْلَلَ | يَفْعَنْلِلُ | إِفْعَنْلِلْ | إِفْعِنْلَالٌ | مُفْعَنْلِلٌ | مُفْعَنْلَلٌ |




# DECLENSION OF A NOUN

## الإِعْرَابُ

In Arabic, declension is called الإِعْرَابُ, which we dealt with briefly in the second chapter. Based on the الإِعْرَابُ, nouns are divided into two groups: Indeclinable (المَبْنِيُّ) and Declinable (المُعْرَبُ)

## INDECLINABLE NOUNS – المَبْنِي

A noun whose final vowel is static is said to be المَبْنِيُّ, i.e the *harakah* on the last letter of the noun does not change in the nominative, accusative or genitive case.

Nouns that are indeclinable are:

1. All forms of pronouns such as أَنَا, أَنْتَ, هُمْ, هُمَا, هُوَ. Past tense verbs that have pronouns like أَنْتَ, أَنَا hidden in them such as ضَرَبْتَ, أَكَلْتُ are also indeclinable.

2. Particles of interrogation, prepositions, jussive and subjunctive particles like: هَلْ / أَيْنَ, مِن / فِيْ, إِنْ/ لَمْ, لَنْ / حَتَّى, etc.

   1. Relative and demonstrative pronouns like: الَّذِيْ، الَّذِيْنَ، تِلْكَ أُولَئِكَ etc.

   2. Nouns ending with *alif* ( ا ) but spelt with the ending ى like مُوْسَى and عِيْسَى. This kind of *alif* is called الأَلِف الْمَقْصُوْرَة. Other example includes: هُدَى , بُشْرَى , كُبْرَى.

*Examples:*

﴿ هُدًى لِّلْمُتَّقِينَ ﴾

" (There is) *guidance* (in it) for those who guard (against evil)." (2:2)

﴿وَٱلَّذِينَ ءَامَنُواْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَـٰدُ ﴾

"And those who believe, (both) in the life of this *world* and on the Day when the witnesses will stand." (40:51)

﴿ قَالَ أَلْقِهَا يَـٰمُوسَىٰ﴾

"He said, 'Throw it down O *Musa*.'" (20:19)

﴿فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ ﴾

"Then do not sit with the unjust people after *remembering* it." (6:68)

﴿ لَقَدْ رَأَىٰ مِنْ ءَايَـٰتِ رَبِّهِ ٱلْكُبْرَىٰ ﴾

"He indeed saw (some) of the *greater* signs of his Fosterer." (53:18)

## DECLINABLE NOUNS – المُعْرَبُ

- A declined noun is said to be المُعْرَبُ i.e. changeable. They are of two types:

  1. المُنْصرِفُ
  2. المَمْنُوْعُ مِنَ الصَّرْفِ.

- Nouns which are المُنْصرِفُ are fully changeable and display the case they are in, by الإعْرَابُ بِالْحَرَكَةِ or ألإعْرَابُ بِالْحُرُوفِ. These are called triptotes. For example, مُسْلِمٌ and خَادِمٌ.

- Nouns which are ألمنوع مِنَ الصَّرْف are partly changeable and are called diptotes. Most proper names of non-Arabic origin, whether personal or geographical and adjectives denoting colors are diptotes. For example:

أَسْوَدُ ,أَحْمَرُ ,إِبْرَاهِيْمُ ,مَدْيَنَ ,دَاوُودُ ,هَارُوْتُ ,ثَمُوْدُ ,غَضْبَانُ ,فِرْعَوْنُ

- Nouns of this kind will never bear *tanwin* (تَنْوِيْن/ـًـٍـٌ) or *kasrah* (ـِ).

*Examples:*

﴿ قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ ﴾

"The leaders of *Firawn's* people said." (7:109)

﴿ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ﴾

"(We will follow the) religion (dictated by) *Ibrahim* the upright." (2: 135)

﴿وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ﴾

"And when *Ibrahim* was raising the foundations of the house with *Ismael* (he prayed)." (2:127)

﴿ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ﴾

"Go to *Firawn*, he has certainly rebelled." (79:17)

﴿وَقَتَلَ دَاوُۥدُ جَالُوتَ﴾

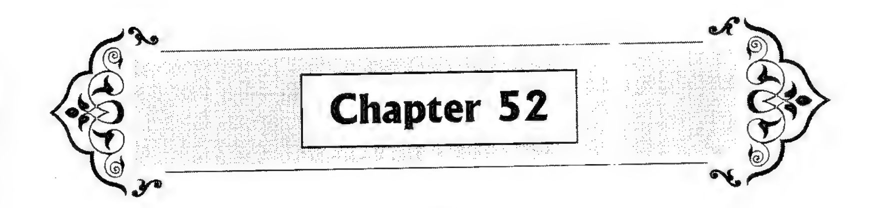
"And *Dawood* killed Jalut." (2:251)

﴿إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ﴾

"It should be a *yellow colored* cow; its color should be intensely yellow, delighting those who look at it." (2:69)

﴿بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ﴾

"A messenger who will come after me, his name being *Ahmed*." (61:6)




## EXCEPTION

## أَلإِسْتِثْنَاءُ

The particle used to make an exception is إِلَّا The noun which follows إِلَّا is usually in the accusative case (المَنْصُوب).

*Example:*

﴿لَآ إِلَٰهَ إِلَّا ٱللَّهُ﴾

"There is no God *except* Allah." (37:35)

There are two parts in a sentence where the particle of exception إِلَّا is used -Excepted (المُسْتَثْنَى) and Generality (أَلْمُسْتَثْنَى مِنْهُ).

*In the above example:*

إِلَٰهَ – is the generality, أَلْمُسْتَثْنَى مِنْهُ.

إِلَّا – is the particle of exception, حَرف الإِسْتِثْنَاء.

اللهُ – is the excepted, أَلْمُسْتَثْنَى.

There are two types of Exception (أَلْمُسْتَثْنَى):

1. أَلْمُسْتَثْنَى الْمُنْقَطِع: The excepted (أَلْمُسْتَثْنَى) is not from the species/group of the generality (أَلْمُسْتَثْنَى مِنْهُ). For example:

﴿ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ لِآدَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ ﴾

"And when We (Allah) said to the angels, 'Bow down before Adam,' they bowed down *except* Iblis." (2:34)

The excepted, إِبْلِيس (a jinn), does not belong to the group of angels referred to by the verb فَسَجَدُوا. The excepted (أَلْمُسْتَثْنَى) is always in the accusative case (الْمَنْصُوبُ) in أَلْمُسْتَثْنَى أَلْمُنْقَطِع.

2. أَلْمُسْتَثْنَى الْمُتَّصِل: The excepted (أَلْمُسْتَثْنَى) belongs to the same species/ group of the generality (أَلْمُسْتَثْنَى مِنْهُ).

*Example:*

﴿ فَشَرِبُواْ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ﴾

"But they drank from it *except* a few of them." (2:249)

The rules which decide the harakah on the أَلْمُسْتَثْنَى *in* أَلْمُسْتَثْنَى أَلْمُتَّصِل are:

1. If the generality (أَلْمُسْتَثْنَى مِنْهُ) and إِلَّا are preceded by a sound statement, which is not interrogative or negative, then the excepted (الْمُسْتَثْنَى) will be in the accusative case (الْمَنْصُوبُ).

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ﴾

"Everything will perish *except* His person." (28:88)

2. If particles of interrogation or negation precede إِلَّا in an exceptional sentence, then the excepted can bear *fatha* (ـَـ) or the *e'raab* of the generality (ـُـ).

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ﴾

"And Muhammad is not *more than* a messenger." (3:144)

3. When generality (أَلْمُسْتَثْنَى مِنْهُ) is not evident in a verb and a particle of interrogation or negation precedes the statement, then the excepted (أَلْمُسْتَثْنَى) will bear the *harakah* according to its case (nominative ـُـ, accusative ـَـ or genitive ـِـ).

﴿ مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ﴾

"No one knows them *except* a few." (18:22)

﴿ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ ﴾

"Do not serve anyone *except* Allah." (2:83)

﴿ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴾

"So we delivered him and his followers *except* his wife." (7:82)

*Examples:*

﴿ مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ﴾

"No one knows them *except* a few." (18:22)

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ﴾

"Everything will perish *except* His Person." (28:88)

﴿ لَا يَخْرُجُ إِلَّا نَكِدًا ﴾

"Nothing comes out *except* a little." (7:58)

﴿ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴾

"It is *nothing but* a reminder for the worlds." (12:104)

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ﴾

"And Muhammad is *no more than* a messenger." (3:144)

﴿ وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ﴾

"And they say, 'The fire will not touch us *except* for a counted number of days.'" (2:80)

﴿ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ ﴾

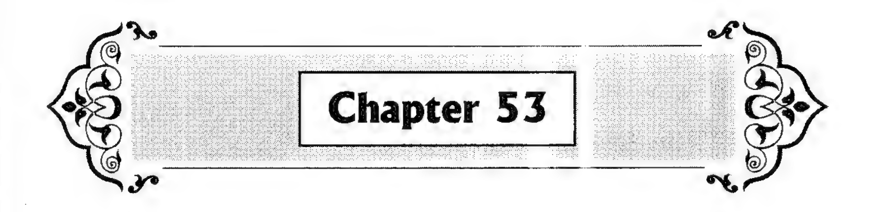
"Who do not (even) know (what is written in) the book (their religion is nothing) *but* hearsay (idle tales or lies)." (2:78)

﴿ لَا تَعْبُدُونَ إِلَّا اللَّهَ ﴾

"Do not serve anyone *except* Allah." (2:83)

﴿ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا ﴾

"Then you turned back *except* a few among you." (2:83)




# ABSOLUTE NEGATION

## لاَ لِنَفِيْ اَلْجِنْسِ

﴿لَآ إِلَٰهَ إِلَّا ٱللَّهُ﴾

"There is no god except Allah." (37:35)

﴿ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى﴾

"This is the book in which there is *nothing* doubtful. (2:2)

1. The لاَ in the above examples is used for total negation.
2. It is absolute denial of the species in the circumstance(s) defined by the sentences.
3. There will be no *nunnation* (تَنْوِيْن/ـًــٍــٌ) on the common noun following the لاَ لِنَفِيْ اَلْجِنْسِ.
4. This لاَ precedes a common noun and makes it accusative (اَلْمَنْصُوْبُ).

5. The predicate of the sentence will be nominative (أَلْمَرْفُـوْعُ). For example:

﴿لَآ إِلَٰهَ إِلَّا هُوَ﴾

"There is *no* god except Him." (2:163)

*Examples:*

﴿أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِى ٱلْأَخِرَةِ﴾

"There is *no* portion in the hereafter." (3:77)

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾

"Allah, there is *no* god except Him, the Ever Living, the Eternally Existing." (2:255)

﴿فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ﴾

"Then there is *no* approaching (your wives), *nor* transgression *nor* disputing during the Hajj." (2:197)

﴿وَلَآ أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ مُّبِينٍ﴾

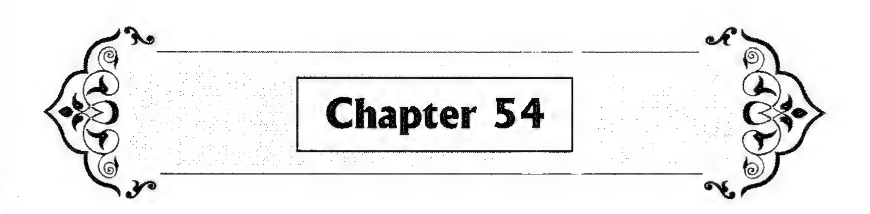
"And *nothing* less than that *nor* greater but it is (recorded) in a clear record." (10:61)

﴿لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ﴾

"We *do not* have knowledge except of that which You taught us." (2:32)

﴿لَّا جُنَاحَ عَلَيْكُمْ﴾

"There is *no* sin on you." (2:236)



# Chapter 54

## THE NOUN OF PLACE AND TIME

## إِسْمُ الْمَكَانِ وَ الزَّمَانِ

1. Noun of place expresses the place where the action of the verb is committed.
2. Noun of time expresses the time or occasion of that action.
3. These nouns are on the pattern of one of the following:

- مَفْعِلٌ

  مَجْلِسٌ – Gathering

  مَنْزِلٌ – Destination

  مَسْجِدٌ – Mosque

  مَشْرِقٌ – East

- مَفْعَلٌ

  مَذْهَبٌ – Religion

  مَقْتَلٌ – Battle-field

مَطْلَعٌ – Time of rising

مَجْمَعٌ – Place of meeting/Junction

- **مَفْعَلَة**

    مَقْبَرَةٌ – Tomb

    مَشْئَمَةٌ – Left side

4. Mostly, when the *harakah* of the second radical in the imperfect form bears a *dammah* ( يَفْعُلُ ) then the noun for time or place will be on the pattern of مَفْعَلٌ.

*Example:*

مَقْتَلٌ ← يَقْتُلُ

He kills/will kill Battle field

5. When the *harakah* of the second radical in the imperfect form bears a *kasrah* (يَفْعِلُ) then the noun for time or place will be on the pattern of مَفْعِلٌ.

*Example:*

مَجْلِسٌ ← يَجْلِسُ

He sits/will sit Gathering

6. Sometimes though the second radical of the imperfect bears *dammah* (يَفْعُلُ) , the noun of time or place will be on the pattern of مَفْعِلٌ.

سَجَدَ : يَسْجُدُ → مَسْجِدٌ – Mosque

شَرَقَ : يَشْرُقُ → مَشْرِقٌ – East

طَلَعَ : يَطْلُعُ → مَطْلِعٌ – Place of rising

غَرَبَ : يَغْرُبُ → مَغْرِبٌ – West

7. The plural of both the patterns for masculine and feminine will be on the pattern of مَفَاعِلُ.

| مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|
| مَسْجِدٌ<br>A mosque | مَسْجِدَانِ<br>Two mosques | مَسَاجِدُ<br>Mosques |
| مَقْتَلٌ<br>A battle field | مَقْتَلاَنِ<br>Two battle fields | مَقَاتِلُ<br>Battle fields |

8. The passive participle (مَفْعُوْلٌ) of the derived verbs is considered as the noun of place and time.

*Example:*

اَدْخَلَ → مُدْخَلٌ – Entrance

اَقَامَ → مُقَامٌ – Place

صَلَّى → مُصَلًّى – Place of prayer

اِنْقَلَبَ → مُنْقَلَبٌ – Place of turmoil

اِسْتَوْدَعَ → مُسْتَوْدَعٌ – Warehouse, Storehouse

*Examples:*

﴿وَلَقَدْ بَوَّأْنَا بَنِيٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ﴾

"And We indeed made the children of Israel settle down a real *settling*." (10:93)

﴿وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا﴾

"And We will make you to enter an *honored entry*." (4:31)

﴿لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ﴾

"For every news there is a *(fixed) place/time*, and you will come to know." (6:67)

﴿فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ﴾

"Then (appointed for you) *a place/time for staying* (life) and *a place/time for departure* (death)." (6:98)

﴿لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ﴾

"He will definitely make them enter an *entry*, with which they will be pleased." (22:59)

﴿وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا﴾

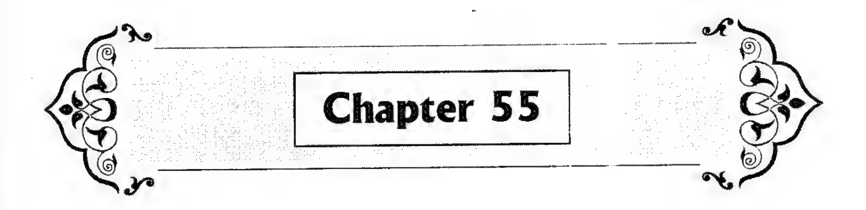
"And I can never find besides Him, *(any source of) refuge*." (72:22)

﴿وَلَكُمْ فِي ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ﴾

"And there is *a place of stay* and *provision* for you in the Earth till a time." (7:24)

﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ﴾

"And who is more unjust than one who prevents (people from) the *mosques* of Allah." (2:114)



# Chapter 55

## NOUN OF INSTRUMENT

## إسْمُ الآلَةِ

1. The noun of instrument describes the instrument with which the action of the verb is carried out.
2. It begins with the letter م as the noun of place and time, but the م bears *kasrah* (ـِ) instead of *fatha* (ـَ).
3. These nouns are on the pattern of one of the following:

- مِفْعَالٌ

| | | |
|---|---|---|
| فَتَحَ | → | مِفْتَاحٌ |
| To open | | Keys |
| صَبَحَ | → | مِصْبَاحٌ |
| Morning | | Lamp |
| وَزَنَ | → | مِيْزَانٌ |
| To weigh | | Balance |

- مِفْعَلَةٌ
- مِفْعَلٌ

The plurals of مِفْعَلَةٌ, مِفْعَالٌ and مِفْعَلٌ are on the pattern of مَفَاعِيْلُ and مَفَاعِلُ.

*Examples:*

﴿مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ﴾

"The Parable of His Light is as if there were a Niche and within it a Lamp." (24:35)

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ﴾

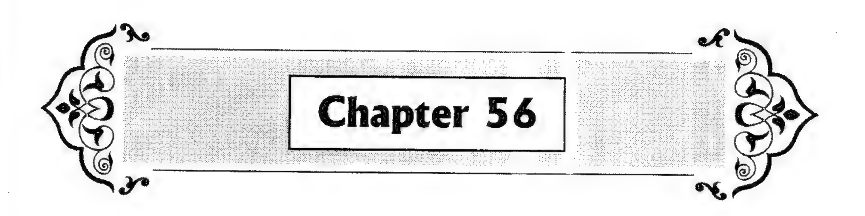
"And with Him are the *keys* of the unseen, no one knows it but He." (6:59)

﴿وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ﴾

"And establish the balance in a just manner and do not reduce the *balance*." (55:9)

﴿فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ﴾

"Then as for him whose *weights* (of good deeds) are heavy." (101:6)




# KINDS OF FEMININE GENDER

# أَقْسَامُ الْمُؤَنَّثِ

There are two genders in Arabic – Masculine (أَلْمُذَكَّرُ) and Feminine (أَلْمُؤَنَّثُ).

Except for the following categories of words, all other words indicate masculine gender.

1. Words that are feminine by meaning.

   بِنْتٌ – A Girl

   إِمْرَأَةٌ – A Woman

   أُمٌّ – A Mother

   ﴿وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّي وَلَكَ﴾

   "And the *wife* of Firawn said, 'Comfort of the eye for me and you,'" (28:9)

   ﴿وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ﴾

"So We communicated to the *mother* of Musa, 'Suckle him.'" (28:7)

2. Words ending with " ة " (التَّاءُ الْمَرْبُوطَةُ).

*Example:*

جَنَّةٌ – Paradise

صَلاَةٌ – Prayer

زَكَاةٌ – Charity

زِلَّةٌ – Humiliation

أُمَّةٌ – Community

﴿ وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ﴾

"And on the Day when We will raise a witness from *every community*." (16:84)

﴿ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴾

"And when the *Garden* is brought near." (81:13)

Feminine nouns are also formed by adding " ة " (التاء المَرْبُوْطَة) to masculine nouns and adjectives as can be seen from the following:

مُسْلِمٌ → مُسْلِمَةٌ – Muslim woman

إِبْنٌ → إِبْنَةٌ – Girl

كَبِيْرٌ → كَبِيْرَةٌ – Big

لَيْلٌ → لَيْلَةٌ – Night

﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ﴾

"We certainly sent it down during the *night* of Al-Qadr." (97:1)

﴿وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ﴾

"And this is certainly *difficult* except for the humble ones." (2:45)

Though some words end with " ة ", they are considered masculine such as:

خَلِيْفَةٌ – Vicegerent/Successor

﴿إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً﴾

"I am going to make a *successor* in the Earth." (2:30)

3. Words ending with " اء " (اَلأَلِفُ الْمَمْدُوْدَةُ)

*Examples:*

خَضْرَاءُ – Green

سَوْدَاءُ – Black

بَيْضَاءُ – White

حَمْرَاءُ – Red

صَفْرَاءُ – Yellow

سَمَاءٌ – Sky

﴿وَإِذَا ٱلسَّمَآءُ كُشِطَتْ﴾

"And when the *sky* has its covering removed." (81:11)

﴿إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ﴾

"A *yellow colored cow*, its color should be intensely yellow, delighting those who look at it." (2:69)

Though some words end with اء, they are considered masculine. For example:

عُلَمَاءُ – Learned

فُقَرَاءُ – Poor

شُهَدَاءُ – Martyrs

﴿وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ﴾

"And call your *witnesses* besides Allah." (2:23)

﴿إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ﴾

"Alms are only for the *poor* and the needy." (9:60)

4. Words ending with ى i.e اَلأَلِفُ الْمَقْصُوْرَةُ.

*Example:*

كُبْرَى – Big

بُشْرَى – Good news

﴿وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا﴾

"And the *good news* came to him, he began to plead with Us." (11:74)

5. Words feminine by convention like geographical names of towns, villages, countries, etc such as:

مِصْرُ – Egypt

الرُّوْمُ – Rome

﴿ وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ ﴾

"And the *Egyptian* who purchased him said to his wife." (12:21)

﴿ غُلِبَتِ ٱلرُّومُ ﴾

"The *Romans* have been defeated." (30:2)

6. Parts of the body that are in pairs.

يَدٌ – Hands

عَيْنٌ – Eyes

رِجْلٌ – Feet

أُذُنٌ – Ears

7. Names given to fire.

جَهَنَّمُ, نَارٌ, سَعِيْرٌ, جَحِيْمٌ, سَقَرُ

﴿ وَلَا تُسْـَٔلُ عَنْ أَصْحَـٰبِ ٱلْجَحِيمِ ﴾

"And you will not be questioned about the inhabitants of the *Hellfire*." (2:119)

﴿ سَأُصْلِيهِ سَقَرَ ﴾

"I will make him enter *Hell*." (74:26)

8. Names given to wind.

سَمُوْمٌ – Scorching wind

صَرْصَرٌ – Furious and intensely cold wind

رِيْحٌ – Wind

عَاصِفٌ – Violent wind

﴿ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِيٓ أَيَّامٍ نَّحِسَاتٍ ﴾

"So We sent a furious *wind* on them during the days of loss." (41:16)

﴿ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِي يَوْمٍ عَاصِفٍ ﴾

"On which the *wind* blows hard on a stormy day." (14:18)

8. Certain other nouns are also considered feminine.

أَرْضٌ – Earth

شَمْسٌ – Sun

نَفْسٌ – Self

خَمْرٌ – Wine

بِئْرٌ – Well

دَارٌ – House

نَارٌ – Fire

﴿وَٱلشَّمۡسِ وَضُحَىٰهَا﴾

"By the *sun* and its light." (91:1)

﴿نَارٌ حَامِيَةٌۢ﴾

"(It is a) very hot *fire*." (101:11)

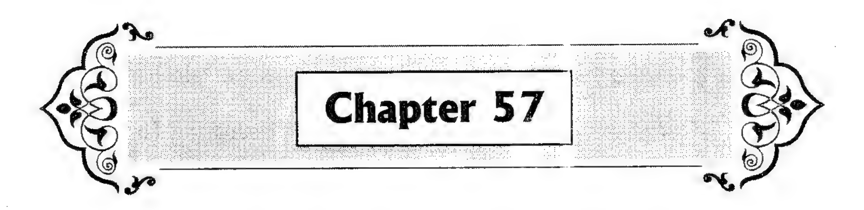
﴿إِذَا زُلۡزِلَتِ ٱلۡأَرۡضُ زِلۡزَالَهَا﴾

"When the *Earth* is quaked with its quaking." (99:1)

﴿وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ﴾

"No! And I do swear by the self-accusing *soul* (the conscience)." (75:2)






# CONDITIONAL SENTENCES

## اَلْجُمَلُ الشَّرْطِيَّةُ

There are two parts in a conditional sentence - The Condition or Protasis (فِعْلُ الشَّرْطِ) and Apodosis (جَزَاءُ الشَّرْطِ/ جَوَابُ الشَّرْطِ).

In a verbal sentence, sometimes the protasis (فِعْلُ الشَّرْطِ) and the apodosis (جَوَابُ الشَّرْطِ) have the verb in the perfect or jussive mood.

﴿إِن تَنصُرُوا ٱللَّهَ يَنصُرْكُمْ﴾

"*If* you help Allah, He will help you." (47:7)

A conditional sentence is introduced by one of the following particles.

| إِنْ<br>If | إِذَا<br>When | لَوْ<br>If | مَنْ<br>Who / Whom / Whoever | مَهْمَا<br>Whatever |
|---|---|---|---|---|
| أَيُّ<br>Which/ Which ever | لَمَّا<br>When | مَا<br>What | أَيْنَ<br>Where | – |

1. إِنْ (if) is used to begin the sentence.

﴿وَإِن تَعُودُواْ نَعُدْ﴾

"*And if* you return then We (too) will return." (8:19)

When إِنْ is preceded by لَ , it means indeed if/ certainly if.

﴿لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ وَٱهْجُرْنِى مَلِيًّا﴾

"*If* you do not desist I will definitely stone you, now go away from me for a long time." (19:46)

﴿وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ﴾

"*And if* he does not do what I command him to do, he will definitely be imprisoned." (12:32)

Note: إِنْ when followed by إِلَّا is merely a negative particle.

﴿إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ﴾

"*It is nothing but* a communication, communicated." (53:4)

2. إِنْ and إِذَا are said to be likely or possible conditions. In the likely conditional sentence, the فِعْلُ الشَّرْطِ and the جَوَابُ الشَّرْطِ can be the perfect or the jussive.

﴿فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ﴾

"*So when* the fear comes, you see them looking at you." (33:19)

﴿فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ﴾

"*Then when* the fear goes away, they meet you with sharp tongues." (33:19)

3. The unlikely condition is introduced by the conjunction لَوْ.

﴿ وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ﴾

"*And had* your Fosterer willed He would have made mankind a single community." (11:118)

﴿ لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ﴾

"*If* We had sent down this Quran on a mountain, you would have seen it fallen down splitting asunder due to the fear of Allah." (59:21)

An unlikely negative condition is often expressed by لَوْلَا (if not/had not)

﴿ وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ ﴾

"*And if* Allah *had not* decreed exile for them." (59:3)

﴿ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ ﴾

"*And had* Allah *not* repelled some human beings with others." (2:251)

*Examples:*

﴿ وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ ﴾

"*And if* you intend to exchange one wife in the place of another." (4:20)

﴿ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ﴾

"*And if* good befalls them they say, 'This is from Allah.'" (4:78)

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ﴾

"*So whoever does* good equivalent in weight, even to a small particle, will see it." (99:7)

﴿وَمَن يَكْفُرْ بِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ﴾

"*And whoever* does not believe in it, then those are the persons who are the losers." (2:121)

﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

"*Whoever* does evil, he will be requited with it." (4:123)

﴿وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾

"*And whoever* does that, he will meet (the punishment of his) sin." (25:68)

﴿وَقَالُوا۟ مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا﴾

"And they said, '*Whatever* sign you may bring to us, to influence us with its magic, we will not believe in you.'" (7:132)

﴿أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ﴾

"(By) *whichever* (name) you call (Him), His are the best names." (17:110)

﴿فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ﴾

"*So when* he provided them with their provision." (12:70)

﴿وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ﴾

"*And whatever* good you do Allah knows it." (2:197)

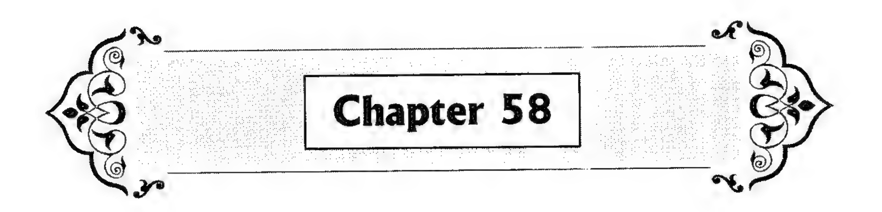
﴿أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ﴾

"*Wherever you be*, death will catch you up, even if you are in towers raised high." (4:78)

﴿أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

"*Where are those* whom you claimed (that they were Our) partners?" (6:22)






# *INNA* AND ITS SISTERS

## إِنَّ وَأَخَوَاتُهَا

The following particles are called إِنَّ وَأَخَوَاتُهَا.

| إِنَّ | أَنَّ | كَأَنَّ | لَـٰكِنَّ | لَيْتَ | لَعَلَّ |
|---|---|---|---|---|---|
| Certainly | Certainly | Like that | But | Would that | May/perhaps |

1. When nouns are preceded by these particles they are in accusative case and the predicate is in nominative case. These particles are found in a nominal sentence and give *fatha* (ـَ) to the noun that follows it and *dammah* (ـُ) to its predicate.
2. إِنَّ and أَنَّ both are used to emphasize the meaning of the predicate but إِنَّ comes in the beginning of the sentence while أَنَّ comes between the sentence.
3. إِنَّ is always found in the beginning of a sentence.

﴿إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ﴾

"Allah is *certainly* Protectively Forgiving, Merciful." (16:18)

﴿إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

"Allah *certainly* has power over everything."(2:20)

4. إِنَّ always follow the verb قَالَ and its forms such as قَالَتْ, قِيْلَ ,قُلْ ,يَقُوْلُ.

﴿قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ﴾

"He says that it is a cow which is neither old nor (very) young." (2:68)

*Examples:*

﴿قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ﴾

"Say, 'Grace is *certainly* in the hand of Allah.'" (3:73)

﴿وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟﴾

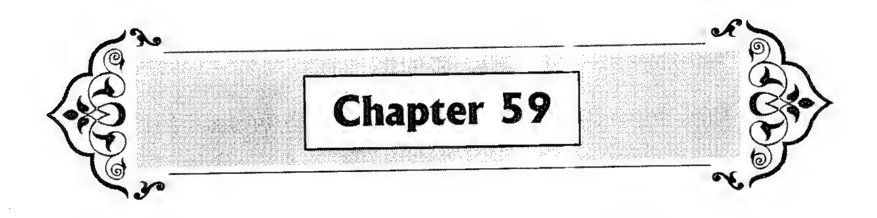
"And Sulaiman did not reject *but* the devils rejected." (2:102)

﴿وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾

"*But* the punishment of Allah will be severe." (22:2)

﴿لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا﴾

"You do not know, perhaps Allah *may* bring about an event (of reunion) after that." (65:1)




## *KAANA* AND ITS SISTERS

## كَانَ وَأَخَوَاتُهَا

The following particles are called كَانَ وَأَخَوَاتُهَا.

| كَانَ<br>Was | صَارَ<br>To become | أَصْبَحَ<br>To become, to enter/do in the morning | مَا زَالَ<br>Increasingly, continuously | أَضْحَى<br>To enter the dawn |
|---|---|---|---|---|
| لَيْسَ<br>Not | بَاتَ<br>To become, to pass the night | أَمْسَى<br>To become, to enter, to do in the evening | مَا دَامَ<br>Forever, continuously | ظَلَّ<br>Remain, to be, continue |

These verbs give *dammah* (ـُ) to its noun and *fatha* (ـَ) to its predicate.

*Examples:*

﴿ مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا ﴾

"Ibrahim *was* neither a Jew nor a Christian." (3:67)

﴿ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَـٰرِغًا ﴾

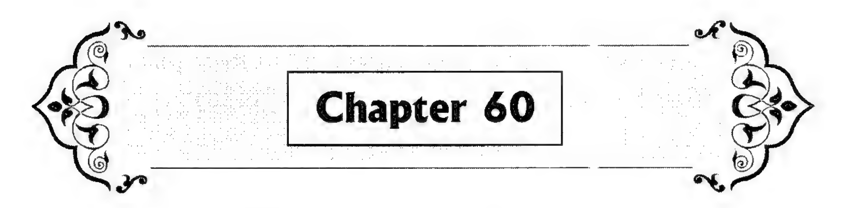
"And the heart of Musa's mother *became* void (of patience)." (28:10)

﴿ ظَلَّ وَجْهُهُۥ مُسْوَدًّا ﴾

"His face is *shadowed* black." (16:58)

﴿ أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَـٰكِمِينَ ﴾

"*Is not* Allah the Best Judge, of all the judges?" (95:8)




# THE ACCUSATIVE – I

# الْمَنْصُوْبَاتُ

## Objects – الْمَفَاعِيْلُ

The objects of the verb are in the accusative case i.e حَالَةُ النَّصَب.
There are five kinds of objects:

I. **DIRECT OBJECT** – **الْمَفْعُوْلُ بِهِ:**

It is used as the direct object of a verb.

*Examples:*

﴿مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

"Who created *the skies* and *the Earth.*" (29:61)

﴿فَمَنْ حَجَّ ٱلْبَيْتَ﴾

"So whoever is on a pilgrimage (Hajj) to *the house* (Ka'bah)." (2:158)

﴿ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴾

"And when We will We can bring in their place *(others) like them*, changing (completely)." (76:28)

﴿ وَأَنزَلَ ٱلْفُرْقَانَ ﴾

"And He has sent down *the distinction* (between right and wrong, the Qur'an)." (3:4)

Some verbs take two or more objects.

﴿ وَءَاتَيْنَٰهُم بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ ﴾

"And We gave *them clear explanations* of the (religious) affair." (45:17)

﴿ إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴾

"We have made *it* an Arabic *Qur'an* that you may understand." (43:3)

﴿ وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ ﴾

"And He taught *Adam all names*." (2:31)

## II. ABSOLUTE OBJECT – اَلْمَفْعُوْلُ الْمُطْلَقُ:

The absolute object is a verbal noun which is in the accusative case. It is used in three ways.

1. In the first case the absolute object is used to stress the verb. It is a verbal noun which can be of the same root verb used in the sentence. Some examples are given below.

   ﴿إِنَّا فَتَحۡنَا لَكَ فَتۡحٗا مُّبِينٗا﴾

   "We certainly opened for you (a way by giving you) a clear *victory*." (48:1)

   ﴿وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتٗا﴾

   "And Allah caused you to grow from the earth (as a) *growth*." (71:17)

   ﴿وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا﴾

   "And recite the Qur'an gradually (giving) *intervals*." (73:4)

Sometimes the verbal noun, used as an absolute object, can be from a different root verb but of the same meaning such as:

   ﴿لَن يَضُرُّوكُمۡ إِلَّآ أَذٗى﴾

   "They will not *harm* you except annoying (you)." (3:111)

2. In the second case the absolute object is used to know the number of times a work has been done.

*Example:*

   ﴿فَيَمِيلُونَ عَلَيۡكُم مَّيۡلَةٗ وَٰحِدَةٗ﴾

"So that they (could) attack you with a *single* (sudden and united) attack." (4:102)

3. In the third case the absolute object is used to describe how, the action was done. i.e. as an adverb.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ﴾

"O you who believe ! fear Allah as He ought to be feared." (3:102)

## III. OBJECT FOR TIME AND PLACE – الظَرْفُ/اَلْمَفْعُوْلُ فِيْهِ

Nouns which are used to show the time or place of an action are called اَلْمَفْعُوْلُ فِيْهِ or الظَرْفُ. These are also in the accusative case (حَالَةُ النَّصبِ).

*Examples:*

﴿قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾

"He replied, 'I stayed for *a day* or part of a day.'" (2:259)

﴿دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا﴾

"I invited my people (towards You) *night* and *day*." (71:5)

﴿قَالَ إِنِّى تُبْتُ ٱلْـَٰٔنَ﴾

"He says, '*Now* I repent.'" (4:18)

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

"He knows that which is *before* them and that which is *behind* them. " (2:255)

Some accusatives may be expressed by prepositional phrases.

| | | | |
|---|---|---|---|
| خَلْفَ – behind | | فَوْقَ - above | |
| تَحْتَ – beneath/under | | قَبْلَ - before | |
| بَعْدَ – after | | وَرَاءَ - behind | |
| أَمَامَ – infront of | | أَسْفَلَ - lower | |

*Examples:*

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا﴾

"And We have made a barrier *before* them and a barrier *behind* them." (36:9)

﴿فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا﴾

"Then she was called from *beneath* her, 'Do not grieve, your Fosterer has made a rivulet *beneath* you.'" (19:24)

﴿وَالرَّكْبُ أَسْفَلَ مِنكُمْ﴾

"And the caravan was on your *lower side*." (8:42)

﴿وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا﴾

"Because there is a king who is *after them* (and) he takes every boat by force." (18:79)

﴿فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ﴾

"So he began (the search) with their sacks *before* (searching) the sack of his brother." (12:76)

## IV. OBJECT FOR AIM OR PURPOSE –

## اَلْمَفْعُوْلُ لِأَجْلِهِ / اَلْمَفْعُوْلُ لَهُ

اَلْمَفْعُوْلُ لَهُ is also a verbal noun which is in the accusative case. It expresses the reason of an action of a verb.

*Examples:*

﴿كَالَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ﴾

"Like him who spends his wealth *to be seen* by people." (2:264)

﴿وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ﴾

"And do not kill your children *for fear of* poverty." (17:31)

﴿لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا﴾

"They do not beg from people, *being troublesome by demanding frequently*." (2:273)

﴿ وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ﴾

"And among human beings is he who sells himself *seeking* the pleasure of Allah." (2:207)

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا ﴾

"Did you not see those who exhibit *ingratitude* in exchange for Allah's favors?" (14:28)

﴿ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا ﴾

"Then Firawn and his army followed them in *rebellion* and *transgression*." (10:90)

﴿يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ ﴾

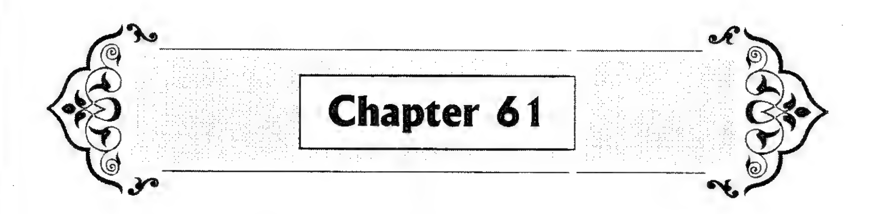
"They thrust their fingers in their ears (because of) the *fear* of death from the thunder-claps." (2:19)

## V. OBJECT FOR DENOTING MEANING OF "WITH" – اَلْمَفْعُوْلُ مَعَهُ

The particle "وَ" is used to give the meaning of مَعَ (with). The object which follows وَ will be in an accusative case (حَالَةُ النَّصَب).

﴿فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً﴾

"Now you make a collective decision in your affair *along with* your (presumed) partners (of Allah) then do not let your affair be dubious to you." (10:71)




# THE ACCUSATIVE – II

# اَلْمَنْصُوْبَاتُ

## Noun for State - اَلْحَالُ

The word أَلْحَالُ is a peculiarly Arabic construction. It is used to describe the condition or circumstances at the time of the action of the main verb and the circumstance of the subject or object or both.

أَلْحَالُ is a common noun ( أَلنَّكِرَةُ) in the accusative form. The subject of the intransitive verb (أَللَّازِم) and the object of the transitive verb (أَلْمُتَعَدِيْ) is called ذُو الْحَالِ and it is usually a proper noun, أَلْمَعْرِفَةُ.

*For example:*

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا﴾

"And We will gather them on the Day of Resurrection on their faces, *blind* and *dumb* and *deaf*." (17:97)

﴿رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

"My Fosterer! Have mercy on them in a manner similar to the manner in which they fostered me *when I was a small (child).*" (17:24)

﴿ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا﴾

"Then We appoint Hell for him, he will enter it *disgraced, driven away.*" (17:18)

﴿رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا﴾

"My Fosterer! I vow to you that which is in my womb *to be set free (for your service).*" (3:35)

﴿وَأَمَّا مَن جَآءَكَ يَسْعَىٰ﴾

"And as for him who comes to you *striving hard....*" (80:8)

﴿وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾

"And when they see any commerce or pastime, they disperse towards it and leave you *standing.*" (62:11)

﴿فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ﴾

"So he went away from there *fearfully* vigilant." (28:21)

﴿وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا﴾

"And he will return *happily* to his class of people." (84:9)

﴿وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا﴾

"They turn on their backs in *hatred.*" (17:46)

﴿يَتَفَيَّؤُا۟ ظِلَـٰلُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَٰخِرُونَ﴾

"(How) their shadows return from right and left *bowing down* to Allah while they are humbly (following His laws)?" (16:48)

Sometimes when "و" is used between sentences it is called وَاو اَلْحَال meaning "while". The second sentence is a nominal sentence and forms a structure of حَال. Such a sentence is called الْجُمْلَةُ الْحَالِيَةُ.

*Example:*

﴿لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ﴾

"Do not go near worship (*salat*) *when you are intoxicated (not conscious)*." (4:43)

﴿وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ﴾

"And how can you take it (back) when one of you has gone into the other." (4:21)

وَاو اَلْحَال is dropped when a verbal sentence follows. For example:

﴿وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَـٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ﴾

"And a man came *running* from a distant (part) of the city, he said, 'O my people! Follow the messengers.'" (36:20)

# THE SPECIFICATION – اَلتَّمْيِيْزُ

The specification اَلتَّمْيِيْزُ is an indefinite accusative noun which is used to clarify what is not clear by the verb of the sentence. It usually explains the verb and may express weight, number, measure or other kind of specification. It is in accusative case حَالَةُ النَّصَبِ, and may also be called الْمُمَيَّزُ. It answers to the question what/how many?

﴿رَبِّ زِدْنِي عِلْمًا﴾

"My Fosterer! Increase me in *knowledge.*" (20:114)

﴿أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا﴾

"I have more *wealth* than you and I am mightier in the *party* (of followers)." (18:34)

﴿إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾

"We certainly do not waste the reward of him who does *good work.*" (18:30)

﴿إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا﴾

"The rising at night (for righteous work) certainly gives rise to more *strength of co-ordination* and firmly established *speech.*" (73:6)

﴿مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا﴾

"Those who were more severe than him in *strength* and more in *collection* (of people/ wealth)." (28:78)

﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا﴾

"I saw eleven *planets.*" (12:4)

﴿وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ ٱللَّهِ أَفْوَاجًا﴾

"And you see people enter the religion of Allah in *troops.*" (110:2)

﴿فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا﴾

"So he stayed among them for a thousand years less fifty *years.*" (29:14)

﴿وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً﴾

"And We appointed for Musa thirty *nights.*" (7:142)

﴿إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا﴾

"The number of months with Allah is certainly twelve *months* (in a year)." (9:36)

﴿وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ﴾

"But those who believe are strongest in *love* for Allah." (2:165)

﴿وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً﴾

"And who is better than Allah in *coloring.*" (2:138)

The noun following كَمْ (how much/ how many) is in the singular accusative case. كَمْ can also be used to show that the object has a large number. In this case, كَمْ will not be an

interrogative, questioning the number but will take the noun following it in the genitive case as in the following *ayats*:

﴿وَكَم مِّن قَرۡيَةٍ أَهۡلَكۡنَـٰهَا﴾

"And a great number of cities,We destroyed." (7:4)

﴿وَكَمۡ قَصَمۡنَا مِن قَرۡيَةٍ كَانَتۡ ظَالِمَةً﴾

"And a great number of towns, which were unjust we destroyed." (21:11)

The noun following the numerals will be اَلتَّمْيِيْزُ. Their plurals will be possessed (المُضَافِ إليه) and in the genitive case like the following:

﴿وَٱلۡبَحۡرُ يَمُدُّهُۥ مِنۢ بَعۡدِهِۦ سَبۡعَةُ أَبۡحُرٍ﴾

"And the sea (were ink) with seven more *seas* added to it." (31:27)

The noun counted after the number 13 to 99 is singular and in the accusative case.

*Example*

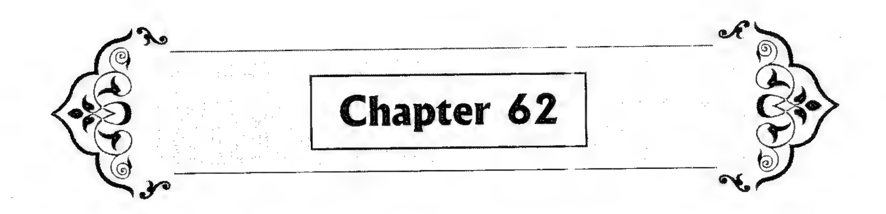
﴿لَهُۥ تِسۡعٌ وَتِسۡعُونَ نَعۡجَةً﴾

"He has ninety nine *ewes*." (38:23)

From hundred onwards, the counted object اَلتَّمْيِيْزُ is genitive and singular like in the verse:

﴿فِى كُلِّ سُنۢبُلَةٍ مِّاْئَةُ حَبَّةٍ﴾

"In every ear a hundred *grains*." (2:261)




# PARTICLES OF CONJUNCTION

## أَدَوَاتُ التَّصْرِيْف

Particles which link words in sentences are called conjunctions. They are:

| Conjunction | Meaning | Notes |
|---|---|---|
| وَ | And | وَاو عَطْف – links one sentence to another or a noun to another noun. |
|  | While | وَاو الْحَال – comes between two sentences the second of which is a nominal sentence. |
| فَ | Then | It implies a close connection between sentences before and after it. |
| أَوْ | Or | To express doubt, or give choice of one among few mentioned deeds. |

| | | |
|---|---|---|
| أَمْ | Whether | For determination of one among few choices when the first object is preceded by hamza (أَ). |
| إِذْ | When/ since/ after/ because | It is used with nominal or verbal sentences and refers to something of the past. |
| إِذَا | When/ if | It usually indicates a time related to the present or future. |
| ثُمَّ | After that/ then/ there upon | It often introduces sentences without a preliminary و or ف. |
| حَتَّى | Until/ even up to | Used to indicate the termination of an object |
| لَكِنَّ/ لَكِنْ | But | لَكِنْ is followed by a verb and لَكِنَّ is followed by a noun in the accusative e.g. and as prefixed to pronouns (لَكِنَّهُمْ, لَكِنَّهَا, لَكِنِّي, لَكِنَّكُمْ). |
| إِمَّا | Either…or | When used twice in a sentence, it gives the meaning of "either….or…." |
| أَمَّا | As for | It is followed by a nominative, the predicate of which is always introduced with a ف. |

*Examples:*

﴿فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي ٱلْحَجِّ﴾

"Then there is no approaching (your wives), *nor* transgression *nor* disputing during the Hajj." (2:197)

﴿وَءَاتُواْ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ﴾

"*And* give their dowries to the women as a free gift." (4:4)

﴿وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ﴾

"And how can you take it (back) *when* one of you has gone into the other?" (4:21)

﴿فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ﴾

"*Then* Adam received (some) words from his Fosterer." (2:37)

﴿فَتُخْرِجُوهُ لَنَآ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ﴾

"*Then* bring it out for us, you follow nothing but conjecture." (6:148)

﴿وَلَا تَحْلِقُواْ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ﴾

"And do not shave your heads *until* the offering reaches its destination," (2: 196)

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

"And whoever among you is sick *or* has an ailment of the head, then (he should effect a) ransom by fasting *or* (giving) charity *or* sacrificing." (2:196)

﴿ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ﴾

"And whether you manifest that which is in your souls *or* hide it, Allah will call you to account for it." (2:284)

﴿ هَلْ هُنَّ كَـٰشِفَـٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَـٰتُ رَحْمَتِهِۦ ﴾

"If Allah intends to harm me, could they remove from me His harm, *or* if He intends to be merciful to me, could they withhold from me His mercy?" (39:38)

﴿ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ﴾

"*Do* you think that you will enter the garden while there has not yet come upon you the like of (that which came upon) those who passed away before you?" (2:214)

﴿ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ ﴾

"*Or do* they say, 'He has invented it.' Say, '(If any human being can invent it) then bring one chapter like it.'" (10:38)

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَـٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ﴾

"And *when* your Fosterer said to the angels, 'I am going to make a successor in the Earth.'" (2:30)

﴿ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ ﴾

"*When* they said to their people, 'We are free of you and that which you worship besides Allah.'" (60:4)

﴿ قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَٰهِلُونَ ﴾

"He said, 'Do you know what you did with Yusuf and his brother *while* you were ignorant.'" (12:89)

﴿ إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴾

"*When* the Earth is quaked with its quaking." (99:1)

﴿ إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴾

"*When* Allah's help and the victory comes." (110:1)

﴿ وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا لَمُخْرَجُونَ ﴾

"And those who do not believe say, 'What! *When* we become (part of the) soil and our fathers (too), will we be brought out?'" (27:67)

﴿ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴾

"*Again*, no, you will know." (102:4)

﴿ ذَٰلِكَ بِأَنَّهُمْ ءَامَنُواْ ثُمَّ كَفَرُواْ ﴾

"That is because they believed *then* became infidels." (63:3)

﴿ سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴾

"Peace! It is *till* the appearance of dawn." (97:5)

﴿لَن تَنَالُواْ ٱلْبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَ﴾

"You will never attain righteousness *unless* you spend from that which you love." (3:92)

﴿فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ﴾

"So you did not kill them *but* Allah killed them, and you did not throw when you threw *but* Allah threw." (8:17)

﴿قَالُواْ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ﴾

"They will say, 'Why not, *but* the statement of punishment has become binding on the infidels.'" (39:71)

﴿فَإِمَّا مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً﴾

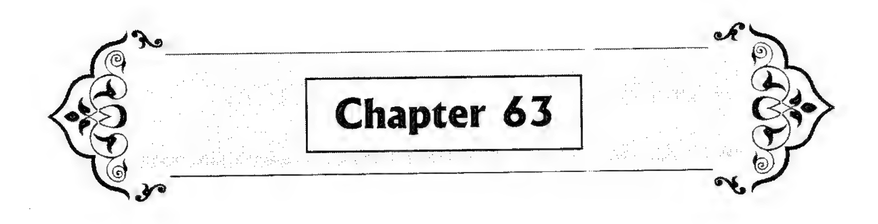
"Then afterwards, *either* show favor *or* ransom (them)." (47:4)

﴿أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ﴾

"*As for* the boat, it belongs to poor people." (18:79)

﴿وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ﴾

"And *as for* the young man, his parents are believers." (18:80)




# INTERJECTIONS

# صِيغَةُ التَّعَجُّبِ

## THE VOCATIVE - أَدَوَاتُ النِّدَاء

Particles which are used to call or address someone are vocative particles. They are called أَدَوَاتُ النِّدَاء and are as follows:

| | |
|---|---|
| يَا | O ! (masculine and feminine) |
| يَاأَيُّهَا | O ! (masculine) |
| يَاأَيَّتُهَا | O ! (feminine) |

1. When يَا is followed by a noun in the singular, it will be in the nominative case. This noun will be without تَنْوِيْن (nunnation) and without the article 'اَلْ'.

2. As we have said earlier, the vocative particle is called حَرفُ النِّدَاءِ and the one who is called is مُنَادَى.

*Example:*

﴿ يَٰٓإِبۡرَٰهِيمُ أَعۡرِضۡ عَنۡ هَٰذَآۖ ﴾

"O Ibrahim, keep away from this." (11:76)

3. If the مُنَادَى (one who is called) is مُضَاف (possessed), then it will be in the accusative case like:

﴿ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ ﴾

"*O owners of the book!* Why do you not believe in the signs of Allah." (3:70)

4. Sometimes the first person singular passive pronoun ى which follows a noun is omitted and replaced by a *kasrah* (ـِـ) or " تِ " to denote emotional feelings towards the addressed one.

*Example:*

﴿قَالَ يَٰٓأَبَتِ ٱفۡعَلۡ مَا تُؤۡمَرُۖ ﴾

"He said. '*O My father*! do what you have been commanded (to do).'" (37:102)

Sometimes the vocative يَا is omitted along with the pronoun like in رَ:

﴿ قَالَ رَبِّ إِنِّي دَعَوۡتُ قَوۡمِي لَيۡلٗا وَنَهَارٗا ﴾

"He said, '*My Fosterer*! I invited my people (towards You) night and day.'" (71:5)

5. The vocative يَاأَيُّهَا is used for masculine and يَاأَيَّتُهَا for feminine gender. The nouns which follow these vocatives are in the nominative case and preceded by the article 'اَلْ'.

﴿ يَـٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ ﴾

"*O mankind*! Serve your Fosterer Who created you." (2:21)

﴿ قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ ﴾

"Say, '*O Infidels*!'" (109:1)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ﴾

"*O you* who believe! Seek help through patience and worship (*salat*)." (2:153)

﴿ يَـٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴾

"*O you* peaceful soul!" (89:27)

6. To address a gathering اَيُّهَا is used like in the following *ayat*.

﴿ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ ﴾

"And turn to Allah all together, *O believers*!" (24:31)

7. For the purpose of prayer, instead of حَرفُ النِّدَاءِ the vocative particle,

'مَّ' is suffixed to Allah like in:

﴿سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ﴾

"You are glorified (above all) *O Allah*, and their greeting therein will be 'Peace.'" (10:10)

8. To express feelings of affections, يَا is followed by a verbal noun or a nominal sentence as in the following:

﴿قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ﴾

"He said, '*O good news*! Here is a youth,'" (12:19)

﴿وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ﴾

"He said, '*O my sorrow* for Yusuf.'" (12:84)

9. Sometimes حُرُوفُ النِّدَاءِ is omitted. Some examples are listed below.

﴿يُوسُفُ أَعْرِضْ عَنْ هَٰذَا﴾

"*Yusuf*, turn away from this." (12:29)

﴿رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً﴾

"*Our Fosterer*! Give us good in this world…" (2:201)

﴿رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا﴾

"*Our Fosterer*! Protectively forgive us our sins and our excesses in our affair." (3:147)

# OTHER PARTICLES OF INTERJECTION

# الأَدَوَاتُ الأُخْرَي لِلتَّعَجُّبِ

1. To express grief or anguish towards someone, the particle وَيْلٌ is always followed by لِ in an indirect speech. Example:

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

"*Sorrowful* is the state of every slanderer, defamer." (104:1)

﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾

"*Sorrowful* is the state of those who measure and weigh less than what is due." (83:1)

In direct speech, لِ is replaced by the pronouns as وَيْلَكَ (Woe to you!) and وَيْلَنَا (Woe to us!).

2. وَيْكَ / أَوْلَاكَ are also used to express grief or anguish as in:

﴿وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

"*Sorrowful is your state*, believe, Allah's promise is certainly true." (46:17)

﴿وَيْكَأَنَّهُۥ لَا يُفْلِحُ الْكَٰفِرُونَ﴾

"*Ah*! The ungrateful are not successful." (28:82)

﴿أَوْلَىٰ لَكَ فَأَوْلَىٰ﴾

"*Sorrow* upon *sorrow* for you." (75:34)

3. يَا وَيْلَتَى (with feminine ending ة instead of ى of the first person pronoun) is also used for the same type of expression.

﴿قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ﴾

"She said, '*Sorrowful* is my state, shall I have a child when I am an old woman.'" (11:72)

4. يَالَيْتَ is used to express desire or wish after expressing some grief or anguish as in:

﴿وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا﴾

"And the infidel will say, '*I wish* I were dust.'" (78:40)

﴿قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا﴾

"She said, '*I wish* I had died before this.'" (19:23)

﴿قَالَ يَٰلَيْتَ قَوْمِى يَعْلَمُونَ﴾

"He said, '*I wish* my people could know.'" (36:26)

5. Some other words used for expressing grief are:

يَا حَسْرَتَا – حَسْرَتَنَا – حَسَرَاتٍ – يَا حَسْرَةً

All these words come from the same root حَسَرَ.

﴿يَٰحَسْرَةً عَلَى ٱلْعِبَادِ﴾

" *(Let there be) regret* on My servants." (36:30)

﴿قَالُوا۟ يَٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا﴾

"They say, '*Alas*! Our regrets on our neglecting it.'" (6:31)

﴿يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ﴾

"*My regrets* on being negligent towards Allah's side." (39:56)

6. هَيْهَاتَ is used as بَعُدَ to express the distant or rare possibility of an occurrence. For example:

﴿هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ﴾

"*Far, far* is that which you are promised." (23:36)

7. إِيْ gives the same meaning as نَعَمْ 'yes' but is always followed by a promise. For example:

﴿قُلْ إِي وَرَبِّيٓ إِنَّهُۥ لَحَقٌّ﴾

"Say, '*Yes*! And by my Fosterer, it is certainly true.'" (10:53)

8. بَلَى 'yes', 'indeed' answers with a certainty a question of doubt which contains a negative word. For example:

﴿أَلَسْتُ بِرَبِّكُمْ قَالُوا۟ بَلَىٰ شَهِدْنَآ﴾

"Am I not your Fosterer? They said, '*Why not*, we bear witness.'" (7:172)

﴿زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ﴾

"Those who do not believe, claim that they will never be raised (after their death). Say, '*Why not*! By my Fosterer! You will definitely be raised.'" (64:7)

9. أَنَّمَا and إِنَّمَا 'only' are words of restriction (حُرُوفُ الْحَصْرِ).

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ﴾

"Say, 'I am a man like you. It is communicated to me that your God is One God.'" (18:110)

إِيَّا also gives the same meaning. For example:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

"*You Alone* do we serve and (from) *You Alone* do we seek help." (1:5)

﴿وَإِيَّٰىَ فَٱرْهَبُونِ﴾

"And then fear *Me alone*." (2:40)

10. When إِنَّهُ and إِنَّهَا are used in the beginning of a sentence, it will mean "indeed" or "as a matter of fact". (They do not give the literal meaning of the word i.e. indeed he, indeed she).

﴿إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ﴾

"The unjust will not be successful." (6:21)

﴿فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى﴾

"*Then certainly*, the eyes are not blind but the hearts." (22:46)

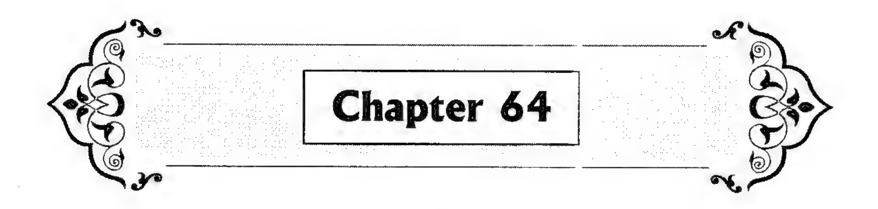
11. A word of warning is هَا meaning "Ah, be aware".

﴿هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ عِلْمٌ﴾

"*Yes*, you are those who disputed about that of which you had knowledge." (3:66)

﴿هَٰٓأَنتُمْ أُوْلَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ﴾

"*Ah*! You are those who love them but they do not love you." (3:119)




# ADJECTIVES

# اَلصِّفَاتُ

Adjectives are words that describe the quality, color or defect of the other noun. They are usually derived from intransitive verbs which denote a state or condition, rather than an act.

There are certain patterns to denote an adjective.

1. فَاعِلٌ – Active participle (This is detailed in chapter 35).

    صَالِحٌ – Righteous/good

    عَالِمٌ – Knowledgeable

    عَابِدٌ – Worshipper

    ﴿ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴾

    "And I am not a *server* of that which you serve." (109:4)

2. **فَعِيلٌ**

    كَرِيْمٌ – Noble

عَظِيْمٌ – Great

رَحِيْمٌ – Merciful

قَدِيْرٌ – Powerful

﴿وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾

"And Allah is the *All-Knowing*, the *All-Wise*." (9:15)

﴿لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

"For them there are ranks with their Fosterer and protective forgiveness and an *honored* provision." (8:4)

3. فَعُوْلٌ

ظَلُوْمٌ – Great wrong-doer

غَفُوْرٌ – Forgiver

رَءُوْفٌ – Compassionate

﴿إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ﴾

"Man is certainly *unjust*, *ungrateful*." (14:34)

﴿وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

"And Allah *is Protectively Forgiving*, *Merciful*." (2:218)

﴿وَٱللَّهُ رَءُوفٌ بِٱلْعِبَادِ﴾

"And Allah *is full of pity* for (His) servants." (3:30)

4. فَعْلاَنُ

غَضْبَانُ – Angry

رَحْمَانُ – Most gracious

﴿ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴾

"The *Beneficent*, the *Merciful*." (1:2)

﴿ فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ﴾

"So, Musa returned to his people *angry* and (in) grief." (20:86)

**5. فَعَّالٌ**

جَبَّارٌ – Strong/powerful

﴿ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ﴾

"The *Mighty*, the *Compeller*, the *Possessor* of *Greatness*." (59:23)

The pattern used for colors and defects are:

| | مفرد Singular | مثنّى Dual | جمع Plural |
|---|---|---|---|
| Masculine | أَفْعَلُ | أَفْعَلاَنِ | فُعْلٌ |
| Feminine | فَعْلاَءُ | فَعْلَوَانِ | فُعْلٌ |

*Examples:*

﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾

"Until you can distinguish the *white* thread of the dawn from the *black* thread." (2:187)

﴿تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ﴾

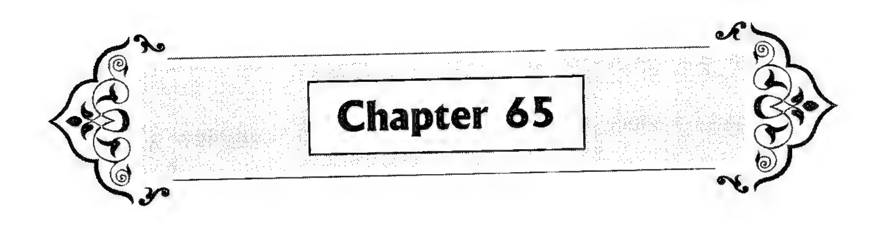
"It will come out *white* without (any) harm, another sign." (20:22)

﴿وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ﴾

"And in the mountains there are *white* and *red* layers, (and others) of different colors and (still others) intensely *black*." (35:27)

﴿صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ﴾

"*Deaf, dumb* and *blind*, therefore they cannot return (to the light)." (2:18)




# NOUN FOR PRE-EMINENCE

## إِسْمُ التَّفْضِيْل

It is a noun which is used to compare another noun. The comparison can be between two persons, things, groups or with one person to a group of people, etc. The noun of pre-eminence إِسْمُ التَّفْضِيْل is of two types:

1. Comparative – إِسْمُ المُقَارِن
2. Superlative – إِسْمُ التَّفْضِيْل

## THE COMPARATIVE – إِسْمُ المُقَارِن

1. When two nouns are compared, the first noun which is called المُفَضَّل is greater in quality, quantity or relation to the second noun which is المُفَضَّل عَلَيْهِ. The particle used to compare is مِنْ.
2. The sentence structure is as below:

الْمُفَضَّلُ عَلَيْهِ + مِنْ + إِسْمُ التَّفْضِيْل + المُفَضَّلُ

﴿وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ﴾

"And persecution is a greater (sin) than slaughter." (2:217)

3. In a comparative sentence of Arabic مِـنْ is used as against "than" in English.

Pattern of the noun of pre-eminence إِسْمُ التَّفْضِيْل is as follows:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مُذَكَّر<br>Masculine | أَفْعَلُ | أَفْعَلاَنِ | فُعْلٌ |
| مُؤَنَّث<br>Feminine | فُعْلَي | فُعْلَيَانِ | فُعْلٌ |

4. These are formed from the three radicals and their pattern is the same as that of colors and defects. The following are some examples:

حَبِيْبٌ – "beloved" → أَحَبُّ – "more beloved, dearer" is formed.

كَبِيْرٌ – "great" → أَكْبَرُ – "greater" is formed.

5. The feminine of أَفْعَلُ is فُعْلَى but the form أَفْعَلُ is used for feminine comparative adjectives.

﴿إِنَّ نَاشِئَةَ ٱلَّيْلِ هِيَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا﴾

"The rising at night (for righteous work) certainly gives rise to *more strength* of co-ordination and firmly established speech." (73:6)

6. If الْمُفَضَّلُ or الْمُفَضَّلُ عَلَيْهِ are singular, dual or plural in a sentence, the comparative (إِسْمُ الْمُقَارِن) used will be singular on the pattern of أَفْعَلُ such as:

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ﴾

"And We are *nearer* to him than his life vein." (50:16)

*Examples:*

﴿لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ﴾

"The night of Al-Qadr *is better* than a thousand months." (97:3)

﴿وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً﴾

"And who *is better* than Allah in coloring?" (2:138)

﴿وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ﴾

"And persecution is a *greater* (sin) than slaughter." (2:217)

﴿يَدْعُواْ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ﴾

"He prays to him whose harm is *nearer* than his benefit.' (22:13)

## THE SUPERLATIVE – إِسْمُ التَّفْضِيْل

It means the highest degree of comparison between humans, animals and objects through which the superiority of one is shown against all the others.

There are two methods used to form the superlative.

1. إِسْمُ التَّفْضِيْل is made definite by prefixing the article, اَلْ. During its formation we have to keep the gender and number in mind.

   حَامِدٌ الاَ كْبَرُ – Hamid is the greatest.

   خَدِيْجَةُ الْكُبْرَى – Khadijah is the greatest.

   الشُّهَدَاءُ الاَ كَابِرُ -- The greatest martyrs.

2. إِسْمُ التَّفْضِيْل can be formed by using a possessive phrase. This type of formation takes place when the المُفَضَّل is the best in quality among a group of people possessing the same or different quality.

   ﴿وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ﴾

   "And you are *the Best Judge* of (all) the judges." (11:45)

   ﴿وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ﴾

   "And He is *the Most Merciful* of the merciful ones." (12:64)

﴿ أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ ﴾

"Is not Allah *the Best Judge,* of all the judges?" (95:8)

﴿ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ﴾

"And He is *the Swiftest in* (settling) the account." (6:62)

The comparative and superlative patterns are derived from three radicals as mentioned. Therefore we observe the change as:

كَبِيْرٌ → أَكْبَرُ – Bigger

صَغِيْرٌ → أَصْغَرُ – Smaller

In case of participles of the derived forms, words with more than three consonants, and words of the pattern أَفْعَلَ, the comparative is formed either by أَكْثَرُ or أَشَدُّ followed by a noun in the accusative. For example:

أَبْيَضُ → أَشَدُّ بَيْضَاء

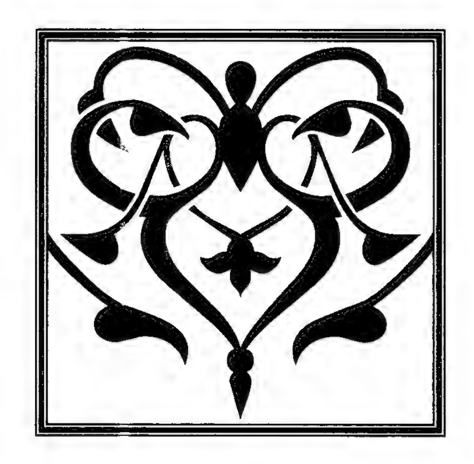
White Whiter

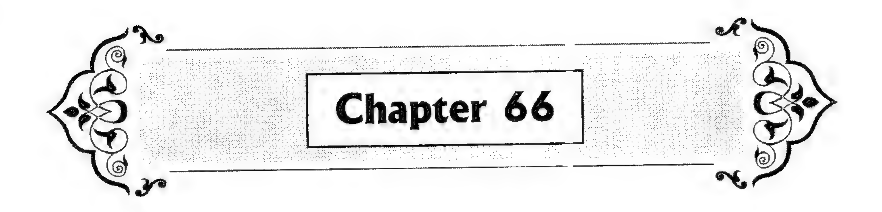
﴿ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ﴾

"But those who believe *are strongest* in love for Allah." (2:165)

﴿ أَنَا۠ أَكْثَرُ مِنكَ مَالًا ﴾

"I have *more* wealth than you." (18:34)






# THE ELATIVE

## إِسْمُ الْمُبَالَغَةِ

In إِسْمُ التَّفْضِيْل there is comparison between nouns where as in إِسْمُ المُبَالَغَةْ, the quality is not compared with others but is possessed within self and has great intensity.

*Example:*

﴿وَأَنَّ ٱللَّهَ عَلَّـٰمُ ٱلْغُيُوبِ﴾

"And (that) Allah is *the Knower of the unseen*?" (9:78)

The patterns for the elative are the same for masculine and feminine and sometimes " ة " (التَّاء المَرْبُوْطَة) is added. Some patterns are stated below:

| Pattern | Example |
|---|---|
| فَعْلاَنُ | رَحْمَانُ<br>Most merciful |

| | |
|---|---|
| فَعِيْلٌ | سَمِيْعٌ<br>One who listens (the best) |
| فَاعُوْلٌ | طَاغُوْتُ<br>Tyrant |
| فُعْلاَنٌ | فُرْقَانُ<br>Distinguisher |
| فِعِّيْلٌ | صِدِّيْقٌ<br>Most truthful |
| فَعُوْلٌ | غَفُوْرٌ<br>Most forgiving |
| فُعَلَةٌ | هُمَزَةٌ<br>Defamer |
| فَعَّالٌ | ظَلاَّمٌ<br>Oppressor, wrong doer (most) |
| فَعَّالَةٌ | عَلاَّمَةٌ<br>Most learned |
| فَاعِلَةٌ | دَاعِيَةٌ<br>Caller (best), Summoner |
| فَعِلٌ | فَرِحٌ<br>Rejoicing one |

| مِفْعَالٌ | مِحْرَابٌ<br>Fighter |
|---|---|
| مِفْعِيلٌ | مِنْطِيقٌ<br>Most talkative |
| فُعَّالٌ | كُبَّارٌ<br>Most mighty |
| فَعُّوْلٌ | قَيُّوْمٌ<br>Best sustainer |
| فُعُّوْلٌ | قُدُّوْسٌ<br>Most holy |

*Examples:*

﴿وَمَكَرُوا۟ مَكْرًا كُبَّارًا﴾

"And they planned a *great* plan." (71:22)

﴿إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ﴾

"You are certainly the *Greatest Knower* of unseen things." (5:109)

﴿إِنَّ هَـٰذَا لَشَىْءٌ عُجَابٌ﴾

"This is certainly a *wonderful* thing." (38:5)

﴿إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ﴾

"Allah is certainly the *Provider.*" (51:58)

﴿ وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ﴾

"For man is *hasty (by temperament)*." (17:11)

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴾

"Sorrowful is the state of every *slanderer, defamer.*" (104:1)

﴿ وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ﴾

"And the devil is a *traitor* for man." (25:29)

﴿ وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ ﴾

"And I am certainly *Protectively Forgiving* for him who repents." (20:82)

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴾

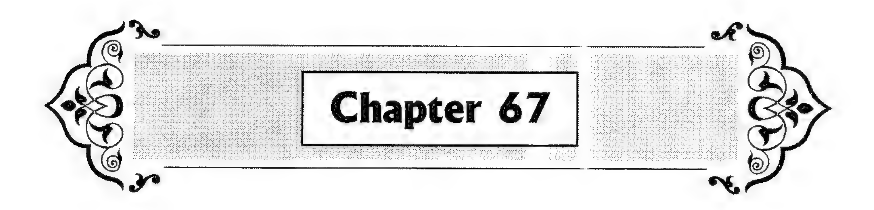
"Allah, there is no god except Him, the Living, *the Eternally Existing.*" (2:255)

﴿ ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴾

"Certainly in that there are signs for every *patient, grateful one.*" (14:5)

﴿ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴾

"He is certainly the *All-Hearing*, the *All-Knowing.*" (7:200)




# THE NUMBER AND ITS USAGE

# اَلْعَدَدُ و إِسْتِعْمَالُهُ

In Arabic the number الْعَدَدُ is the number and الْمَعْدُوْدُ is the counted noun.

## THE CARDINAL NUMBERS – الْعَدَدُ الأَسَاسِي

The Arabic numerals are the trickiest features of written Arabic. They are not governed by a single rule, but in general terms they are treated as the declinable nouns as their ending *harakah* are changed according to their cases.

1. The number 1 is used as:

| Masculine | Feminine |
|---|---|
| أَحَدٌ / وَاحِدٌ | إِحْدَى / وَاحِدَةٌ |

﴿يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ﴾

"It is communicated to me that your God is *One* God." (18:110)

﴿فَإِنَّمَا هِيَ زَجۡرَةٞ وَٰحِدَةٞ﴾

"So it will only be a *single* loud scolding to drive them out." (37:19)

﴿وَلَا يُشۡرِكۡ بِعِبَادَةِ رَبِّهِۦٓ أَحَدَۢا﴾

"And (let him) not associate *anyone* with his Fosterer in His service (worship)." (18:110)

﴿قَالَ أَحَدُهُمَآ إِنِّيٓ أَرَىٰنِيٓ أَعۡصِرُ خَمۡرٗا﴾

"*One* of them said, 'I see myself pressing wine (in my dreams).'" (12:36)

﴿وَإِذۡ يَعِدُكُمُ ٱللَّهُ إِحۡدَى ٱلطَّآئِفَتَيۡنِ أَنَّهَا لَكُمۡ﴾

"And (remember), when Allah promised you (to grant victory at Badr over) *one* of the two parties, (assuring) that it will be yours." (8:7)

﴿قَالَتۡ إِحۡدَىٰهُمَا يَٰٓأَبَتِ ٱسۡتَـٔۡجِرۡهُ﴾

"*One* of the two (women) said, 'O my father! Employ him (on wages).'" (28:26)

2. The number 2 is used as:

| Masculine | Feminine | |
|---|---|---|
| إِثْنَانِ | إِثْنَتَانِ | Nominative case |
| إِثْنَيْنِ | إِثْنَتَيْنِ | Accusative and Genitive case. |

﴿حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ﴾

"(Let there be witnesses between you) at the time of making bequest, *two* just men from among you." (5:106)

﴿وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ﴾

"And *two* of camels and *two* of cows, say, 'Has He made unlawful the *two* males or the *two* females or that which the wombs of the *two* females contain?'" (6:144)

﴿يُوصِيكُمُ ٱللَّهُ فِيٓ أَوْلَٰدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ﴾

"Allah directs you concerning your children: For the male a portion equivalent of *two females*." (4:11)

*Note:* The number two i.e. إِثْنَانِ is seldom used with a noun as the dual ending of the noun gives its meaning.

*Example:*

بَيْتَانِ two houses. If we write بَيْتَانِ اِثْنَانِ, some emphasis is implied.

3. For numbers 3-10

| Number | Masculine | Feminine | notes |
|---|---|---|---|
| 3 | ثَلَاثٌ | ثَلَاثَةٌ | Also written as ثَلٰثٌ or ثَلٰثَةٌ |
| 4 | أَرْبَعٌ | أَرْبَعَةٌ | |
| 5 | خَمْسٌ | خَمْسَةٌ | |
| 6 | سِتٌّ | سِتَّةٌ | |
| 7 | سَبْعٌ | سَبْعَةٌ | |
| 8 | ثَمَانٍ | ثَمَانِيَةٌ | Also written as ثَمٰنِيَةٌ and ثَمٰنٍ |
| 9 | تِسْعٌ | تِسْعَةٌ | |
| 10 | عَشْرٌ | عَشَرَةٌ | |

The feminine is made by adding " ة " (ألتَاء المَرْبُوْطَة ) to the masculine. From 3 to 10 the phrases are in a possessive (الإضافي) construction. The number (العَدَدُ) will be the possessor, (المُضَاف) and can be declined. The counted noun (المَعْدُوْد) is the possessed (المُضَاف إِلَيْه) and will always be genitive, plural and indefinite.

If the counted noun (الْمَعْدُوْدُ) (always plural) is masculine, the number (الْعَدَدُ) will be feminine and vice versa.

﴿قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا﴾

"Your sign is that you will not speak to mankind for *three* nights (though) in sound health." (19:10)

﴿فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍ بِٱللَّهِ إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ﴾

"Then the testimony of one of them (maybe accepted if) he bears witness (by swearing) *four times* by Allah that he is certainly of those who are truthful." (24:6)

﴿فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ﴾

"But whoever does not find (the means to do any of the above three) then he should fast for *three* days." (5:89)

﴿فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِي ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ﴾

"But one who cannot find (anything for offering) should then fast for *three* days during the Hajj and *seven* days when you return, these (make) *ten* (days) complete." (2:196)

﴿وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِيٓ أَرْبَعَةِ أَيَّامٍ﴾

"And He destined in it its food in *four* periods." (41:10)

﴿سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ﴾

"(Some) will say, '(They were) *three*, their dog being the fourth of them,' while (others) will say, '(They were) *five*.'" (18:22)

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ﴾

"Your Fosterer is certainly Allah Who created the skies and the earth in *six* periods." (7:54)

﴿إِنِّىٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ﴾

"I see *seven* fat cows which *seven* lean ones were consuming." (12:43)

﴿لَهَا سَبْعَةُ أَبْوَٰبٍ﴾

"There are *seven* gates for it." (15:44)

﴿ثَمَٰنِيَةَ أَزْوَٰجٍ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ﴾

"*Eight* pairs, two of sheep and two of goats." (6:143)

﴿سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ﴾

"Which He imposed on them for *seven* nights and *eight* days continuously." (69:7)

﴿وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍ بَيِّنَٰتٍ﴾

"And We did give to Musa *nine* signs (as) clear proofs." (17:101)

﴿فِى ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ﴾

"And there were *nine* persons in the city." (27:48)

﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا﴾

"Whoever comes with (one) good then (the reward) for him is *ten* (times) like it." (6:160)

﴿فَكَفَّـٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَـٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ﴾

"Then for its expiation (so as to wipe off the ill effect of breaking such deliberate oaths you should) feed *ten* poor persons with the normal food with which you feed your own people." (5:89)

*Note:*

The masculine form ثَمَانٍ "eight" belongs to the defective nouns (نَاقِص يائى). When followed by a noun the missing "ى" is restored and will thus assume the following forms:

﴿ثَمَـٰنِيَةَ أَزْوَٰجٍ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ﴾

"*Eight* pairs, two of sheep and two of goats." (6:143)

﴿سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَـٰنِيَةَ أَيَّامٍ﴾

"Which He imposed on them for seven nights and *eight* days continuously." (69:7)

4. From 11 to 19

All the numbers are indeclinable except 12. They are followed by a singular noun in the accusative case as it is a specification (تَمْيِيْز).

| Number | Masculine | Feminine | Notes |
|---|---|---|---|
| 11 | أَحَدَ عَشَرَ | إِحْدَى عَشْرَةَ | |
| 12 | إِثْنَا عَشَرَ | إِثْنَتَا عَشْرَةَ | Nominative case |
| | إِثْنَيْ عَشَرَ | إِثْنَتَيْ عَشْرَةَ | Accusative and Genitive case |
| 13 | ثَلَاثَةَ عَشَرَ | ثَلَاثَ عَشْرَةَ | |
| 14 | أَرْبَعَةَ عَشَرَ | أَرْبَعَ عَشْرَةَ | |
| 15 | خَمْسَةَ عَشَرَ | خَمْسَ عَشْرَةَ | |
| 16 | سِتَّةَ عَشَرَ | سِتَّ عَشْرَةَ | |
| 17 | سَبْعَةَ عَشَرَ | سَبْعَ عَشْرَةَ | |
| 18 | ثَمَانِيَةَ عَشَرَ | ثَمَانِيَ عَشْرَةَ | |
| 19 | تِسْعَةَ عَشَرَ | تِسْعَ عَشْرَةَ | |

﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا﴾

"O my father ! I saw *eleven* planets." (12:4)

﴿إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا﴾

"The number of months with Allah is certainly *twelve* months (in a year)." (9:36)

﴿فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا﴾

"So *twelve* springs gushed out from it." (2:60)

﴿وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا﴾

"And We had raised among them *twelve* chieftains." (5:12)

﴿وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا﴾

"And We divided them into *twelve* tribal communities." (7:160)

5. Numbers 20 to 90

The multiples of 10, from 20 to 90 are common to both masculine and feminine.

All numbers from 20 to 99 are followed by the noun of specification (تَمْيِيْز) in the accusative singular. This is similar as in the case of numbers from 11 to 19.

| Number | Nominative | Accusative & Genitive |
|---|---|---|
| 20 | عِشْرُوْنَ | عِشْرِيْنَ |
| 30 | ثَلَاثُوْنَ | ثَلَاثِيْنَ |
| 40 | أَرْبَعُوْنَ | أَرْبَعِيْنَ |
| 50 | خَمْسُوْنَ | خَمْسِيْنَ |

| 60 | سِتُّوْنَ | سِتِّيْنَ |
|---|---|---|
| 70 | سَبْعُوْنَ | سَبْعِيْنَ |
| 80 | ثَمَانُوْنَ | ثَمَانِيْنَ |
| 90 | تِسْعُوْنَ | تِسْعِيْنَ |

﴿إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ﴾

"If there are *twenty* patient ones of you…" (8:65)

﴿وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا﴾

"And the bearing of him and the weaning of him takes *thirty* months." (46:15)

﴿وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً﴾

"And We appointed for Musa *thirty* nights." (7:142)

﴿وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً﴾

"And when We appointed for Musa *forty* nights." (2:51)

﴿حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً﴾

"Until when he reaches his strength (maturity) and reaches *forty* years." (46:15)

﴿فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا﴾

"So he stayed among them for a thousand years less *fifty* years." (29:14)

﴿فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا﴾

"But he who is not capable (to fast) should feed *sixty* needy ones." (58:4)

﴿ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ﴾

"Then make him to enter into a chain, the length of which is *seventy* cubits." (69:32)

﴿وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا﴾

"And Musa chose *seventy* men from his people for Our appointed time/place." (7:155)

﴿فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً﴾

"Flog them (with) *eighty* stripes." (24:4)

6. Numbers 21 to 99

These numbers are formed by placing a وَ between the units and tens.

| Number | Masculine | Feminine |
|---|---|---|
| 21 | وَاحِدٌ وَ عِشْرُوْنَ | وَاحِدَةٌ وَ عِشْرُوْنَ<br>إِحْدَى وَ عِشْرُوْنَ |
| 22 | إِثْنَانِ وَ عِشْرُوْنَ | إِثْنَتَانِ وَ عِشْرُوْنَ |

﴿تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ﴾

"He has *ninety nine* ewes and I have (only) one ewe." (38:23)

7. Numbers 100 and above.

| Number | |
|---|---|
| 100 | مِئَةٌ |
| 200 | مِئَتَيْنِ / مِئَتَانِ |
| 300 | ثَلَاثُ مِئَةٍ |
| 400 | أَرْبَعُ مِئَةٍ |
| 500 | خَمْسُ مِئَةٍ |
| 600 | سِتُّ مِئَةٍ |
| 700 | سَبْعُ مِئَةٍ |
| 800 | ثَمَانِيْ مِئَةٍ |
| 900 | تِسْعُ مِئَةٍ |

| Number | |
|---|---|
| 1,000 | أَلْفٌ |
| 2,000 | أَلْفَيْنِ / أَلْفَانِ |
| 3,000 | ثَلَاثَةُ آلافٍ |
| 4,000 | أَرْبَعَةُ آلافٍ |
| 5,000 | خَمْسَةُ آلافٍ |
| 100,000 | مِئَةُ أَلْفٍ |

﴿إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِائَتَيْنِ﴾

"If there are twenty patient ones of you, they shall overcome *two hundred*." (8:65)

﴿وَإِن يَكُن مِّنكُم مِّائَةٌ يَغْلِبُوٓا۟ أَلْفًا﴾

"And if there are a *hundred* of you, they shall overcome a thousand." (8:65)

﴿وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ﴾

"And if there are a *thousand* of you, they shall overcome *two thousand*." (8:66)

﴿أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ﴾

"Is it not enough for you that your Fosterer should support you with *three thousand* of the angels?" (3:124)

﴿يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ﴾

"Your Fosterer will support you with *five thousand* of the angels." (3:125)

﴿وَأَرْسَلْنَٰهُ إِلَىٰ مِا۟ئَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾

"And We sent him to more than a *hundred thousand* (people)." (37:147)

﴿فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا﴾

"So he stayed among them for a *thousand years* less fifty years." (29:14)

## THE ORDINAL NUMBERS – العَدَدُ التَّرْتِيبِي

The ordinal numbers are generally formed on the measure of the active participle فَاعِلٌ. They are derived from the cardinals except:

اَلْأَوَّلُ → اَلْأُوْلَى which is a special form.

| Number | Masculine | Feminine |
|---|---|---|
| First | الأَوَّلُ | الأُوْلَى |
| Second | اَلْثَانِيُ | اَلْثَانِيَةُ |
| Third | اَلْثَالِثُ | اَلْثَالِثَةُ |
| Fourth | اَلْرَابِعُ | اَلْرَابِعَةُ |
| Fifth | اَلْخَامِسُ | اَلْخَامِسَةُ |
| Sixth | اَلْسَادِسُ | اَلْسَادِسَةُ |
| Seventh | اَلْسَابِعُ | اَلْسَابِعَةُ |
| Eighth | اَلْثَامِنُ | اَلْثَامِنَةُ |
| Ninth | اَلْتَاسِعُ | اَلْتَاسِعَةُ |
| Tenth | اَلْعَاشِرُ | اَلْعَاشِرَةُ |

*Note:* The ending *harakah* of the above change is according to their declension.

﴿هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ﴾

"He is the *First* and the *Last*." (57:3)

﴿ثَانِيَ ٱثْنَيْنِ إِذْ هُمَا فِي ٱلْغَارِ﴾

"(He being the) *second* of the two when they were both in the cave." (9:40)

﴿فَعَزَّزْنَا بِثَالِثٍ﴾

"Therefore We strengthened (them) with a *third*." (36:14)

﴿سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ﴾

"(Some) will say, '(They were) three, their dog being the *fourth* of them.'" (18:22)

﴿وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِن كَانَ مِنَ الْكَاذِبِينَ﴾

"And the *fifth* (time) that Allah's curse be on him if he is of those who lie." (24:7)

﴿سَادِسُهُمْ كَلْبُهُمْ﴾

"Their dog being the *sixth* of them." (18:22)

﴿وَثَامِنُهُمْ كَلْبُهُمْ﴾

"Their dog being the *eighth* of them." (18:22)

## THE FRACTIONS - الكَسْرُ

The fractions (except ½) are on the pattern of فُعُلٌ.

| One half | نِصْفٌ | One sixth | سُدُسٌ |
|---|---|---|---|
| One third | ثُلُثٌ | One seventh | سُبُعٌ |
| Two thirds | ثُلُثَيْنِ / ثُلُثَانِ | One eighth | ثُمُنٌ |
| One fourth | رُبُعٌ | One ninth | تُسُعٌ |
| One fifth | خُمُسٌ | One tenth | عُشُرٌ |

﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ﴾

"And for you *half* of what your wives leave behind." (4:12)

﴿فَلَكُمُ ٱلرُّبُعُ مِمَّا تَرَكْنَ﴾

"And for the (wives) *one fourth* of what you leave behind." (4:12)

﴿فَلَهُنَّ ثُلُثَا مَا تَرَكَ﴾

"Then theirs is *two thirds* of what is left (to be inherited)." (4:11)

﴿لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ﴾

"For each of them the *sixth* of what is left behind." (4:11)

﴿فَلِأُمِّهِ ٱلثُّلُثُ﴾

"Then for the mother a *third*." (4:11)

﴿فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم﴾

"But if ye leave a child, they get an *eighth*." (4:12)

## THE DISTRIBUTIVE ADJECTIVES – الصِّفَاتُ التَّوْزِيْعِيَّة

| Two, Two | مَثْنَى ( إِثْنَيْن , إِثْنَيْن ) |
|---|---|
| Three, Three | ثُلاَث ( ثَلاَثَة , ثَلاَثَة ) |
| Four, Four | رُبَاع (أَرْبَعَة , أَرْبَعَة ) |

﴿فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَ﴾

"Then marry from among the women who seem good to you, *two* and *three* and *four*." (4:3)

| One time | مَرَّةً |
|---|---|
| Two times | مَرَّتَيْنِ / مَرَّتَانِ |
| Three times | ثَلَاثَ مَرَّاتٍ |
| Every time | كُلَّ مَرَّةٍ |
| First time | أَوَّلُ مَرَّةٍ |
| Second time | تَارَةً أُخْرَى / مَرَّةً أُخْرَى |

﴿كَمَا خَلَقۡنَٰكُمۡ أَوَّلَ مَرَّةٍ﴾

"As We had created you the *first time*." (18:48)

﴿أَوَلَا يَرَوۡنَ أَنَّهُمۡ يُفۡتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوۡ مَرَّتَيۡنِ﴾

"Do they not see that they are afflicted *once* or *twice* every year?" (9:126)

﴿وَٱلَّذِينَ لَمۡ يَبۡلُغُواْ ٱلۡحُلُمَ مِنكُمۡ ثَلَٰثَ مَرَّٰتٍ﴾

"And those among you who have not reached the age of puberty seek your permission *three times*." (24:58)

﴿وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ﴾

"And from it We will bring you out a *second time.*" (20:55)

| | | |
|---|---|---|
| Two, Both (used to emphasize the dual form) | كِلَا | كِلْتَا |
| All (used to emphasize the plural form) | كُلُّ | جَمِيعٌ |

﴿إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ﴾

"If one of them or *both* of them reach old age in your presence, then do not say (even), '*Uff,*' to them.'" (17:23)

﴿كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا﴾

"Each of the *two* gardens gave its food produce." (18:33)

﴿فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ﴾

"So the angels bowed down *all of them together.*" (15:30)

﴿وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا﴾

"And He taught Adam *all* names." (2:31)

﴿وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ﴾

"And *all of them, without exception*, will be presented before Us." (36:32)

﴿أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

"Wherever you are Allah will bring you all *together,* Allah certainly has power over *everything.*" (2:148)

﴿وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟﴾

"And hold *together* (and be united) through the rope of Allah and do not be divided." (3:103)

The following table of آخَر shows its usage.

| *Meaning* | *Plural* | *Singular* | *Gender* |
|---|---|---|---|
| Other/next | آخَرُوْنَ / آخَرِيْنَ | آخَرُ | *Masculine* |
| Other/next | أُخَرْ | أُخْرَى | *Feminine* |
| Last | آخِرُوْنَ / آخِرِيْنَ | آخِرُ | *Masculine* |
| Last | أُخَرْ | آخِرَةٌ /أُخْرَى | *Feminine* |

﴿وَقَالَ ٱلْـَٔاخَرُ إِنِّىٓ أَرَىٰنِىٓ أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ﴾

"And the *other* said, 'I saw myself carrying bread on my head from which birds ate.'" (12:36)

﴿وَأُخْرَىٰ تُحِبُّونَهَا﴾

"And *another* (reward) which you love." (61:13)

﴿أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ﴾

"Or two *others* from other than you." (5:106)

﴿وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ﴾

"And (there are) *others* who are made to wait for the command of Allah." (9:106)

﴿سَتَجِدُونَ ءَاخَرِينَ﴾

"You will find *others*." (4:91)

﴿سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ﴾

"Listeners on behalf of *other* people." (5:41)

﴿ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ﴾

"We believe in Allah and in the period *hereafter*." (2:8)

﴿وَلَلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ﴾

"Whereas the home of the *hereafter* is better for those who guard (against evil)." (6:32)

﴿وَٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْءَاخِرِينَ﴾

"And assign for me a true mention among *later* (generations)." (26:84)

﴿قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ﴾

"Say, 'Certainly, the ancients and the *later*...'" (56:49)

﴿فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

"Then (he should fast for the missed) number of days *later*." (2:184)

| | |
|---|---|
| كَمْ | When these are followed by مِنْ, the meaning will be "many, many". |
| كَأَيِّنْ | |

﴿كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍ بَيِّنَةٍ﴾

"*How many* clear signs did We give them." (2:211)

﴿وَكَأَيِّن مِّن نَّبِيٍّ قَٰتَلَ﴾

"*And how many* of the prophets fought (in the way of Allah)." (3:146)

﴿وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا﴾

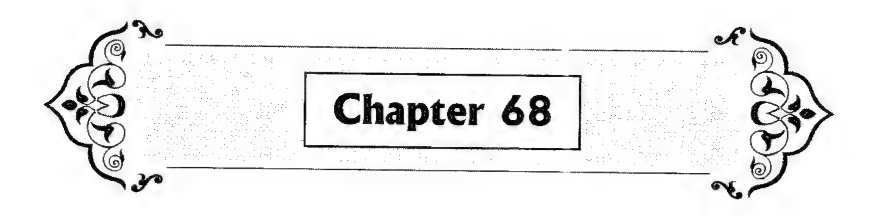
"*And how many* a town revolted against the commandment of its Fosterer (65:8)

| | |
|---|---|
| Few / Some | بِضْعَةٌ / بِضْعٌ |

This is used for an indefinite number between three and ten. It is in the possessive form, مُضَاف.

﴿فِي بِضْعِ سِنِينَ﴾

"Within *some* years." (30:4)




# THE SUBSTITUTE

## اَلْبَدَلُ

It is the noun used to substitute the fore-mentioned noun in the succeeding sentences.

1. The substitute must follow the word for which it is substituted. The substitute is called اَلْبَدَلُ and the substituted is called اَلْمُبْدَلُ مِنْهُ.

*Example:*

﴿فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ﴾

"So believe in Allah and His Messenger the unlettered prophet." (7:158)

2. The *harakah* of اَلْبَدَلُ will follow the *harakah* of the اَلْمُبْدَلُ مِنْهُ.

﴿قَالُوا۟ نَعْبُدُ إِلَـٰهَكَ وَإِلَـٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ إِلَـٰهًا وَٰحِدًا﴾

"They replied, 'We will serve *your God*, and *the God of your fathers*: Ibrahim and Ismael and Ishaq, One *God*, and we are those who submit to Him (as Muslims).'" (2:133)

﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴾

"Guide us to *the straight path*." (1:6)

﴿ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴾

"*The path of those*, on whom You have bestowed favors." (1:7)

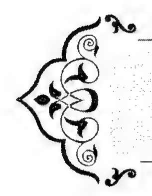
﴿ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴾

"They said, 'We believe in the Fosterer of the worlds, Fosterer of Musa and Harun.'" (7:121,122)

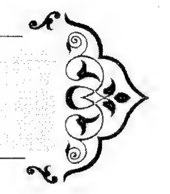
The substitute (اَلْبَدَلُ) can be without the article 'اَلْ'. Therefore, if the substituted (اَلْمُبْدَلُ مِنْهُ) is definite then the substitute (اَلْبَدَلُ) can be indefinite and vice versa.

﴿ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَقُرْءَانٍ ﴾

"Those are the signs of the book and a Qur'an that makes things clear." (15:1)



# Chapter 69



## VARIOUS UNORTHODOX VERBS

## الأَفْعَالُ غَيْرَ تَقْلِيْدِيَّةِ العَدِيْدَةِ

### The verb (not to be) - لَيْسَ

It is used only in the perfect tense and gives the meaning of the imperfect. Like كَانَ the predicate (noun or adjective) of لَيْسَ will be المَنْصُوْبُ (ـَـ).

Past tense conjugation of لَيْسَ:

| | مفرد<br>Singular | مثنّى<br>Dual | جمع<br>Plural |
|---|---|---|---|
| مُذَكَّر غَائِب<br>3rd person masculine | لَيْسَ | لَيْسَا | لَيْسُوْا |
| مُؤَنَّث غَائِب<br>3rd person feminine | لَيْسَتْ | لَيْسَتَا | لَسْنَ |

| مُذَكَّر مُخَاطَب<br>2nd person masculine | لَسْتَ | لَسْتُمَا | لَسْتُمْ |
|---|---|---|---|
| مُؤَنَّث مُخَاطَب<br>2nd person feminine | لَسْتِ | لَسْتُمَا | لَسْتُنَّ |
| مُتَكَلِّم<br>First person<br>(Masculine/Feminine) | لَسْتُ | - | لَسْنَا |

*Examples:*

﴿وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَسْتَ مُرْسَلًا﴾

"And those who do not believe say, 'You are *not* a messenger.'" (13:43)

﴿وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا﴾

"And do not say to one who offers you peace, (or salutation), 'You are *not* a believer.'" (4:94)

﴿إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ﴾

"You will certainly *not have* any authority on My servants." (15:42)

﴿يَٰنِسَآءَ ٱلنَّبِىِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ﴾

"O wives of the prophet! You *are not* like any other of the women." (33:32)

*Note:* If a sentence without a verb and negated by لَيْسَ is introduced by the preposition بِ, then the predicate will be in the genitive case.

﴿ أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ ﴾

"*Is not* Allah the Best Judge, of all the judges?" (95:8)

﴿ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ﴾

"*Is* He *not* able to give life to the dead?" (75:40)

﴿ أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ ﴾

"*Is not* Allah sufficient for His servant?" (39:36)

## The Verbs of Praise and Blame – أَفْعَالُ الْمَدْحِ وَ الذَّمِّ

The verb نِعْمَ is used for praise and بِئْسَ is used for blame. These verbs like لَيْسَ only occur in the past tense and have the meaning in the imperfect tense. They exist only in the third person form. The feminine of نِعْمَ is نِعْمَتْ and the feminine of بِئْسَ is بِئْسَتْ.

*Examples:*

﴿ وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ نِعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ ﴾

"And We granted to Dawood, Sulaiman an *excellent* servant, he was certainly of those who turned (to Allah)." (38:30)

﴿أَنَّ ٱللَّهَ مَوْلَىٰكُمْ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ﴾

"That Allah is certainly your Guardian, *Excellent* is He (as) the Guardian and *Excellent* is He (as) the Helper." (8:40)

﴿وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ﴾

"And *excellent* is the reward for those who work." (3:136)

﴿بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا﴾

"*Evil* the drink and ill the resting place." (18:29)

﴿لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ﴾

"*Evil* is the guardian and *evil* is the friend." (22:13)

﴿جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ ٱلْقَرَارُ﴾

"Hell, they will enter it and it is an *evil* place (and time for) staying." (14:29)

## The Verbs of Wonder – أَفْعَالُ التَّعَجُّبِ

he verbs used to express wonder about something good or bad e on two patterns مَا أَفْعَلَهُ and أَفْعِلْ بِهِ.

*xamples:*

﴿قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ﴾

"Perished be man, how *ungrateful he is*!" (80:17)

﴿فَمَآ أَصۡبَرَهُمۡ عَلَى ٱلنَّارِ﴾

"Then, *what patience* they (must) have over the fire!" (2:175)

﴿أَبۡصِرۡ بِهِۦ وَأَسۡمِعۡ﴾

"*How clear His sight* and *how clear His hearing.*" (18:26)

﴿أَسۡمِعۡ بِهِمۡ وَأَبۡصِرۡ﴾

"*How clearly will they hear* and *how clearly will they see.*" (19:38)

This above pattern is the most beautiful form found in the Holy Qur'an.

## The Verb – عَسَى

The verb عَسَى has the meaning "It may be", "perhaps", "very likely to be" or "it is well hoped to". It is a supporting verb which is used in the perfect tense. It is followed by a sentence in the subjunctive introduced by أَنْ, the subject of which is also the subject of عَسَى.

﴿عَسَىٰٓ أَن يَكُونُواْ خَيۡرًا مِّنۡهُمۡ﴾

"*It may be* that (the other people) are better than them." (49:11)

﴿وَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـًٔا وَهُوَ خَيۡرٌ لَّكُمۡ﴾

"*And it is possible* that you dislike a thing while it is good for you." (2:216)

﴿وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ﴾

"*And it is possible* that you love a thing while it is bad for you." (2:216)

﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

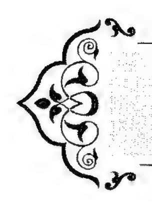
"*May be* that your Fosterer will raise you to a praised position." (17:79)

﴿عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ﴾

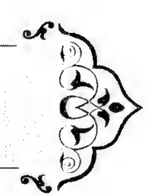
"*Perhaps* your Fosterer will have mercy on you." (17:8)

﴿قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ﴾

"He said, '*It may be* that your Fosterer will destroy your enemy...'" (7:129)



# Chapter 70



## FIVE MAGNIFIED NOUNS

## اَلأَسْمَاءُ الْخَمْسَةُ الْمُكَبَّرَةُ

Some nouns are such that their three states (nominative الْمَرْفُوْعُ, accusative الْمَنْصُوْبُ, genitive الْمَجْرُوْرُ) are denoted by letters.

- The nominative (الْمَرْفُوْعُ) is denoted by " و ".
- The accusative (الْمَنْصُوْبُ) is denoted by " ا ".
- The genitive (الْمَجْرُوْرُ) is denoted by " ى ".

The following five nouns show these states.

| مجرور Genitive | منصوب Accusative | مرفوع Nominative | اَلأَسْمَاءُ الْمُكَبَّرَة |
|---|---|---|---|
| اَبِيْ | آبَا | اَبُوْ | أَبٌ Father |
| اَخِيْ | اَخَا | اَخُوْ | أَخٌ Brother |

| | | | |
|---|---|---|---|
| حَمِيْ | حَمَا | حَمُوْ | حَمٌ<br>Father in law |
| فِيْ | فَا | فُوْ | فَمٌ<br>Mouth |
| ذِيْ | ذَا | ذُوْ | ذَوٌ<br>Endowed with/ owner of |

The form حَمٌ is not used in the Holy Qur'an.

In addition to the above general forms ذُوْ has additional forms for duals and plurals in masculine and feminine. They are seen in the following table.

| مجرور<br>Genitive | منصوب<br>Accusative | مرفوع<br>Nominative | الْأَسْمَاءُ الْخَمْسَةُ الْمُكَبَّرَةُ | مذكّر<br>Masculine |
|---|---|---|---|---|
| ذِيْ | ذَا | ذُوْ | ذُوْ | Singular |
| ذَوَيْ | ذَوَيْ | ذَوَا | ذَوَيْنِ/ذَوَانِ | Dual |
| أُوْلِيْ | أُولِيْ | أُولُوْا | أُولُوْا | Plural |

The following table shows the usage of ذَاتٌ

| مجرور Genitive | منصوب Accusative | مرفوع Nominative | الْأسْمَاءَ الْخَمْسَةَ الْمُكَبَّرَة | مؤنث Feminine |
|---|---|---|---|---|
| ذَاتِ | ذَاتَ | ذَاتُ | ذَاتٌ | Singular |
| ذَوَاتَيْ | ذَوَاتَيْ | ذَوَاتَا | ذَوَاتَيْنِ / ذَوَاتَانِ | Dual |
| أُولاَتِ | أُولاَتِ | أُولاَتُ | أُولاَتٌ | Plural |

The general meaning of ذُوٌ can be described as owner of/ endowed with. But in some cases they may give a different meaning.

﴿وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ﴾

"And We turned them to their right and their left." (18:18)

﴿وَإِن كَانَ ذُو عُسْرَةٍ﴾

"And if (the debtor) is in difficulty…" (2:280)

*Examples of Magnified Nouns* – الأَسْمَاءُ الْمُكَبَّرَةُ:

﴿وَأَبُونَا شَيْخٌ كَبِيرٌ﴾

"And *our father* is a very old man." (28:23)

﴿ وَوَرِثَهُۥٓ أَبَوَاهُ ﴾

"And (only) *his parents* inherit him." (4:11)

﴿ وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ ﴾

"And he raised *his parents* on the couch." (12:100)

﴿ وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ﴾

"And they came to *their father* at night fall, weeping." (12:16)

﴿ تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ﴾

"May the hands of Abu Lahab perish. And may he perish." (111:1)

﴿ وَٱذْكُرْ أَخَا عَادٍ ﴾

"And mention (to them about) the *brother* of Aad (Hud)." (46:21)

﴿ لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ﴾

"To show him how to hide *his brother's* dead body." (5:31)

﴿ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴾

"When *their brother* Nuh said to them, 'Will you not guard (against evil)?'" (26:106)

﴿كَبَسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ﴾

"Like one who stretches his hands towards water that it may reach his *mouth* but it does not reach it." (13:14)

﴿إِنَّ أَبِى يَدْعُوكَ﴾

"*My father* invites you." (28:25)

﴿وَٱغْفِرْ لِأَبِىٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ﴾

"And protectively forgive *my father*, he is certainly among those who are astray." (26:86)

﴿فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا﴾

"And put it on the face of *my father*, (his power of) seeing will come (back to him)." (12:93)

﴿إِنَّ هَٰذَآ أَخِى﴾

"This *brother* of *mine*." (38:23)

﴿لَآ أَمْلِكُ إِلَّا نَفْسِى وَأَخِى﴾

"I do not have control except on myself and *my brother*." (5:25)

﴿وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ﴾

"For Allah is Lord of grace abounding."(2:105)

﴿يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ﴾

"Decided by two *just persons* from among you."(5:95)

﴿ ذَوَاتَآ أَفْنَانٍ ﴾

"Containing all kinds (of trees and delights)." (55:48)

﴿ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ ﴾

"Two gardens producing bitter fruit."(34:16)

﴿ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ ﴾

"When death approaches one of you, let there be witnesses between you at the time of making bequest, two *just men* from among you." (5:106)

﴿ وَلَوْ كَانَ ذَا قُرْبَىٰ ﴾

"Though there be a *relative* (involved in the benefit)." (5:106)

﴿ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى ٱلْقُرْبَىٰ ﴾

"And be good to parents and *relatives*."(2:83)

﴿ وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴾

"And We carried him on *(the ship) made of* planks and nails (or planks tied with palm fiber). (54:13)

﴿ وَأُوْلُواْ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ ﴾

"And *the possessors of* relationship are closer, one to another." (33:6)

﴿ وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ ﴾

"And do not let those of you *who possess* grace and (financial) capability (to help), swear not to give to *relatives*." (24:22)

﴿ وَإِن كُنَّ أُولَاتِ حَمْلٍ ﴾

"And if they are *pregnant*." (65:6)

﴿ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ﴾

"And for the *pregnant women*, their prescribed term is till they lay down their burden." (65:4)

﴿ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ ﴾

"And call to witness two *just men* from among you." (65:2)

﴿ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

"And there will remain the Face (Person) of your Fosterer, *Possessor of* glory and honor. (55:27)

﴿ تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴾

"Blessed is the name of your Fosterer, *Possessor of glory* and honor." (55:78)



تعليم اللغة العربية من القرآن الكريم
(باللغة الإنجليزية)

The message of the Qur'an is addressed to all creation, conveyed in the Arabic language. Allah Almighty says: "We have sent it down as an Arabic Qur'an so that you may understand." (12:2) Acquiring command over the Arabic language can be relatively easy for those who are native speakers, but can prove difficult for the non-speakers. The study of Arabic, therefore, cannot be taken lightly.

The books that can impart knowledge of the Qur'anic Arabic are rare. The present book is specifically designed for learning the language of the Qur'an. All examples used in the explanation of Arabic grammar have been taken straight from the Holy Qur'an. This approach aids the beginning student to enter the world of the Qur'an, allowing simultaneous understanding of Arabic grammar and the Qur'an, which is a very special feature of this book.

Other components that make this book attractive and useful are the simplicity of the language used, and its clarity and effectiveness of expression in achieving its objective. This book can be used by students of different ages whose intention is to learn Arabic with an eye toward proper understanding of the Qur'an.

The author has profound knowledge of both the Arabic and English languages. She also possesses a deep insight into Qur'anic expressions. She studied Arabic in Saudi Arabia and in India. This comprehensive book is the result of her diligence and commitment to learning and teaching the Qur'anic Arabic.

May Allah reward her for this valuable service to the understanding of the Qur'an and make it popular among the students and the academic world at large.

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